... THE UNITED CHURCH Observer

PACIFIC SCHOOL OF RELIGION

LUME 15 AUGUST 15, 1953 5 NUMBER 12

National Defence Photo

Florence Murray, Missionary Doctor in charge of the Severance Hospital, Seoul, Korea, watches Hong, a six-year-old orphan, all dressed up in new clothes sent from Canada, as he manages his crutches.

What Changes Time Hath Wrought!

R. E. FINLAY, Edmonton, Alta.

When the Captain shouted "Let her loose" and the stern wheel of the **Lily** began to churn up the waters of the Saskatchewan at Edmonton, the few passengers began to move about, as another trip down the river was being launched. Dr. Alex. Sutherland and Rev. George McDougall had been visiting Edmonton and had decided that Rev. Arthur Whiteside should go down river to Prince Albert to organize a Methodist Church there. It was August 14, 1880, and it was a leisurely trip, for it required a week to get there. What a change has taken place since! You can now take a train at 10.20 p.m. and arrive at Prince Albert at 12.30, next day noon, or a bus at Edmonton at 7.45 in the morning and reach Prince Albert at 9.55 that same evening. Or you can charter an aeroplane and make it in less than four hours.

The **Lily** required a good load of wood at the Island below Fort Saskatchewan, and decided to stay there over night. This allowed the passengers to move around, and we are told that Mr. Whiteside went over to the home of Mr. Matthew McCauley, was treated to strawberries and cream, and baptized a baby at the home. Mr. McCauley moved to Edmonton next year and became the first mayor of the town of Edmonton in 1892.

The next day the **Lily** wended its way down to Victoria, now called Pakan. While there the minister visited the Indian school and the graves of the McDougall girls, Flora 11, Anna 14, and Georgina 19, who were victims of that dread disease, smallpox, which decimated the Indians in the autumn of 1870, about ten years before.

The bunkers of the **Lily** were again filled with wood and she proceeded on her way, stopping at night, and making what headway she could during the day. Finally after much scraping of the sandbars along her keel, the **Lily** reached Prince Albert at 8.30 p.m. on August 21st, eight days after leaving Edmonton. Mr. Whiteside says he had 20 meals aboard, for which he paid $10. That is cheaper than today. The next day he rounded up some Methodist families and had service in a Methodist home with a congregation of 19 present. The family name was Mr. and Mrs. Wm. Plaxton, and like a good Methodist minister he announced services for next Sunday. This was in an area called Goschen, I presume a sub-division of Prince Albert.

On the next Saturday night, August 28, 1880, he held a meeting of some business men. He was asked to take the chair and complied. He called them together to discuss the formation of a Methodist Mission. It is interesting to note who were the men interested at that early date, almost 73 years ago, and perhaps all have gone, but relatives will likely be there. They were: Richard Deacon, Thos. Jas. Smith, Richard Gwynne, Angus Pritchard, and Messrs. Hurd, Baker, McPhail, and Pride Dowell. At this meeting a resolution was carried unanimously, "That this meeting recognizes the advisability of establishing a Methodist Mission in this place." Motion was made by Richard Deacon, seconded by Mr. Dowell.

Rev. Arthur Whiteside worked one or two out-appointments, one especially called Red Deer Hill. Next winter, building operations began, a Church, a parsonage, and a stable were needed. He had been preaching in private homes, a hall, and had rented a small two-roomed house, and they had found a stable for the horse or horses he needed. We should recall that when Rev. Mr. Whiteside went to Prince Albert, he had no Church home or even a stable for his horse. Everything had to be planned. Here are a few extracts from his journal that reveal his activities and those of his chief helpers. Feb. 21, 1881 "Went with Mr. McFadden across to the island from Hudson Bay store for logs with his team of oxen, got out 16 logs for a Methodist parsonage. They were deposited near Hudson Bay storehouse." Feb. 24 "Held our first class meeting this evening in Prince Albert." March 4 "Three lots have been granted by Hudson Bay to Methodist Church of Canada. This will make a splendid Church site; they are Nos. 211-12-13." March 9 "Got out more logs today with McFadden and son and Wm. Claxton and son. One team of oxen and one team of horses were in use, 25 logs out." "March 11, 21 more logs out." In the summertime these logs were hewed and put up by "raisings." On Nov. 3, he writes "We chinked and plastered the outside of Church. Nov. 9 "Had a 'raising' with seven men and myself. We put up a stable by teatime." Nov. 10 "Whitewashed parsonage and church." Dec. 3 "Plastering chinks inside church." Dec. 12 "Helped to put down floor and prepared whitewash." This brings us up to Christmas, and on that Christmas Day 1881 Rev. Arthur Whiteside dedicated the Church, not only the first Methodist Church in Prince Albert, but as far as we can discover the first Methodist Church in that vast Saskatchewan Province. There was a Sunday School session held in the afternoon at 3, and at the evening service the Presbyterian minister, a Rev. Mr. Seiveright, was asked to preach. I can give you the amount of the collections for the day, $42.55; and the people who attended the Dedication Service, although over 70 years have passed. They were the faithful Wm. Plaxton and family, the McFadden family, Mr. and Mrs. Carter and daughter, Mr. and Mrs. Mackenzie, Messrs. Garvin, Anderson, Marshall, Millar, Shannon, and one or two others. And Mrs. Adam McBeth loaned her melodion. (Dr. W. C. Whiteside, a noted specialist in thoracic problems, has his father's diary, and I have gleaned from it.)

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MINISTRY OF KINDNESS BY MAIL

S. L. MORGAN, SR., Wake Forest, N.C.

In my town is a professor known nation-wide as scholar, author, orator and spell-binder. to me his distinctive virtue is his benevolent, gracious use of postals. To him a postal seems to mean a messenger of kindness and encouragement.

Most others ignore your little courtesy or kindness—"too little to notice." He doesn't; he sends a postal. You do a signal deed of bravery that costs you blood—maybe friends. You fear you'll be left cold, not a friend to rally to you. Likely he'll write a postal with one word—"Bravo!" Do you write something eminently sensible? Will **nobody** read it and say a word? He sends a postal with just two words, "Thank you!" and his initials.

"Too busy to write?" He's as busy as the next one—and that's the point of his brevity. It's quicker than a phone call. A minute, a line, and the human, cheering message is off on its mission to encourage or comfort.

I plead for a ministry of kindness by mail. Not alone by ministers, teachers, and social workers, but by everyone who can write. And nearly everyone can learn to write notes effectively, and so multiply his usefulness to his last days. And incidentally to cement friendships and hold them intact even down to old age.

"Thank You" Notes for Kindness

Thousands are in debt for kindnesses received in years long gone, but have never said so, even by a word on a postal. Why not begin to say it by mail, if only by a postal, and warm another heart and your own?

"Only a postal?" Lately I read of the death of a young man. I remembered him as an admir promising lad in a prom family, not of my Church. I v the widowed mother a po about the lovely impressions I carried of the deceased and family for 25 years. "Onl postal," yet she wrote me, more than a casual acquaint "We had over 500 telegrams letters, yet your note we've over and over." It is wond what can be done with a p and a minute, if only one and cares! I've used postal the thousand; it pays.

But the letter—if you'll it. Yesterday came a letter o the dead past — called fort my article in January **Home** magazine. It said, "I wond you remember preaching in Marmaduke Church long (My diary showed it was 47 y ago.) You taught us to sing There Be Any Stars?' The girl I was liked it, and it blessed my life all these y The little Church building sold, a farmer packs his ha it! I pass it with a nostalgic ing, for it is a symbol of the I found in it—so long ago!

"I saw your name, and thou 'Maybe a note will give hi happy feeling'." It did.

Better Use of Christmas Gree

Therein lies the vast pote value of the billions of Chris greetings that lately deluged land. A card with only your n is worth while. It is a silent t of friendship, and a wistful ap for yours. But I plead for a b use of these greetings next y Besides your name let them c a tiny note of love, encour ment, or comfort. Hungry he will love you for it.

A great doctor said to "Often out of pure kindness refused the doctor's fee from isters and others. And I fe little hurt that when Chris came, the kindness was acknowledged by even a gree and a word of gratitude."

Knowing that is human, I for years made a point of sen at Christmas or the end of year a grateful note to those have shown me signal kind or to certain noble souls near far whose lives have blessed or the community. Somet touching notes have come full of gratitude—even from high and great, for their he too reach out wistfully for ap ciation and gratitude. Too c they get so little of it!

Why Not Make It Your Hob

Alas for the person that co to retirement and old age wit some hobby or skill to occupy last years! The hell of thous of old people is that, their v and income gone, they have to useless and unwanted, lonely almost friendless.

For many years a chief he of mine, as for my grand fellow-townsman, Dr. Cullom, been to win and hold friend showing friendly kindness. He I have **worked at it.**

I commend it as a good ho There is a kick in it. Try it.

The Church in Action

One of Korea's children. He lived in a railway station.

Read in this issue

the Story of Hospital Work at Severance, Korea, Vellore, India, Bella Bella, B.C., and Vita, Manitoba.

Within the Sound of Guns

Severance Hospital Carries On

FLORENCE J. MURRAY, Seoul, Korea

Crack! Crack! Crack! went the communist rifles and all the patients who were too sick or weak to flee the hospital lay dead. That was how the communists took over Severance.

The superintendent of nurses revealed herself as a communist and forced the nurses to serve the party. The staff stood by trying to protect the property from looting and to care for such patients as came, but the experience was so terrible that when the city was again threatened by the Chinese Reds, they took with them what they could of the equipment and fled the city. Soon a refugee Severance Hospital and School of Nursing was set up in a school building among the refugees on Kojedo.

The Army Takes Over

Later a part of the staff went to Wonju where they served in a desperate situation under very trying conditions. In January, 1952, the army took over the ruins of Severance in Seoul, made some repairs to the remaining buildings, and summoned part of the former staff to run a hospital for the Korean Service Corps that served the army at the front lines. Miss Bourns and I came to Seoul with this group while Miss Sandell remained with the Kojedo section which is still carrying on there.

The Hospital Again Ours

In March, 1952, the army turned the hospital back to us. UNCAC, United Nations Civil Assistance Command, gave us a forty bed hospital unit, and Severance in Seoul began once more to serve the suffering sick. In June the Medical College resumed classes in the only building remaining to it. Students in the army were given leave of absence to complete their medical studies and, when the first class to graduate since the war were given their diplomas, they at the same time received their military assignments.

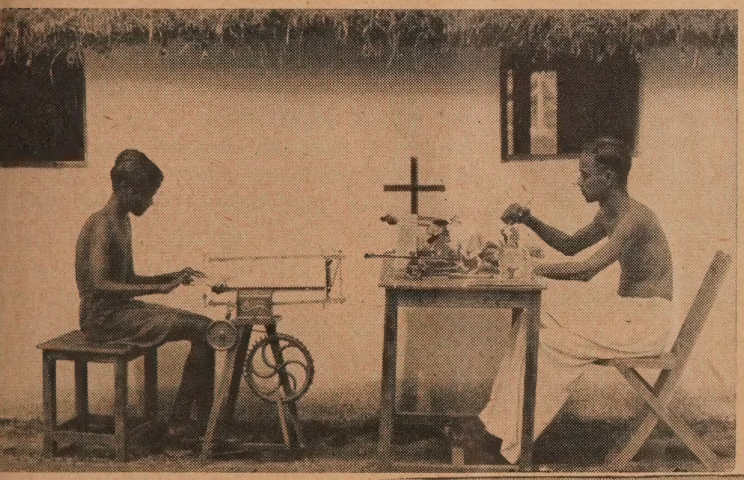
Half the plant and more than half the equipment lost, jet planes on deadly errands roaring overhead, within sound of the big guns, Severance carries on.

Most of the patients are refugees or orphans, many of whom

(*Continued on page* 17)

Dr. George Darby holds Sharon in his arms, her plaster cast legs dangling

New skills for new hands. At the Vellore, India, Christian Medical Centre, lepers whose hands have been affected, after treatment are taught to use them at the New Life Centre.



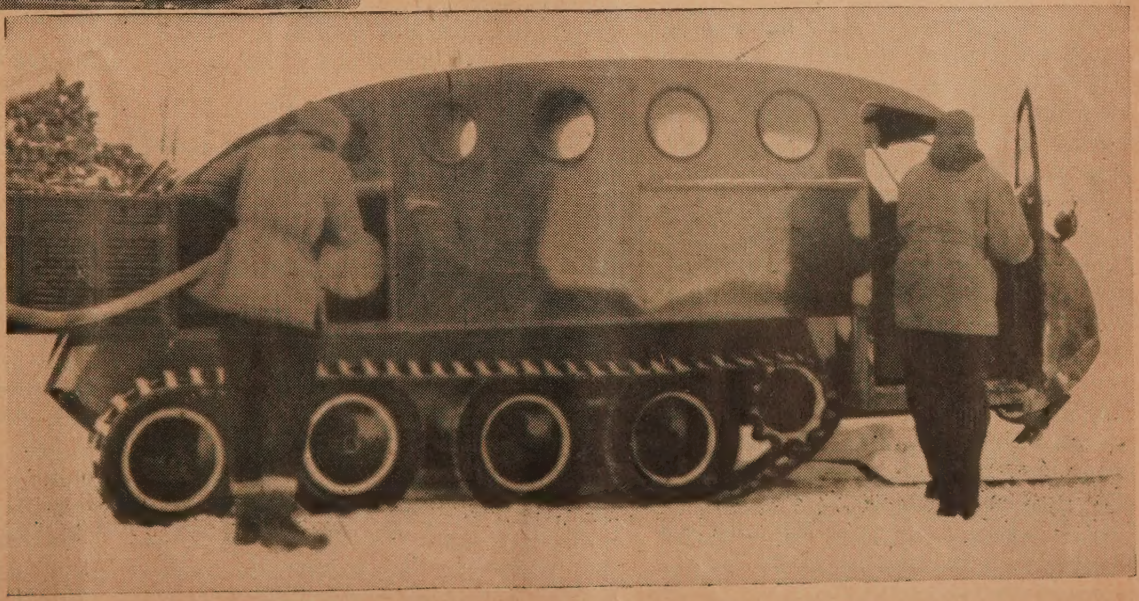
"She Will Save Life"

The Hospital at Vita, Manitoba

"This hospital, she will save life, stop pain, dry tears," said Mr. Kulachkowski, a local layman, the day the hospital was opened at Vita, Manitoba. For thirty years that is what the hospital has been doing. It is a centre of healing, teaching, and friendliness. It would be difficult to overestimate the value of its services to a frontier area among New Canadians.

The hospital grew out of a mission centre established at Vita by the Methodist Church. It came into existence following a survey which showed that approximately 5,000 people were living in abject poverty in that area. They had recently come from Europe, and had been able to bring with them practically nothing. The land on which they had settled was poor, and there was great hardship and suffering. The men who made the survey suggested that as quickly as possible a hospital should be erected. (*Continued on page* 18)

The bombardier being made ready for a winter call from the Hospital at Vita, Manitoba. The nurse is about to get inside, while Dr. H. V. Waldon fills the gas tank.



NEXT ISSUE
Sunday School in the Home— by Mail and Air

THE UNITED CHURCH Observer

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NOT JUST YET

We have refrained from commenting on the political issues raised during the election campaign. We left a discussion of these to the secular press. But when the Prime Minister makes a pronouncement on an envoy to the Vatican he raises a religious issue that cannot be ignored by a Church paper. The August 1 issue of The Observer was being printed when the Prime Minister dealt with the question of an envoy to the Vatican. These comments therefore cannot appear until after the election.

According to James Y. Nicol in the *Toronto Daily Star,* the Prime Minister said, "There are still people who think that an appointment of an Ambassador to the Vatican would be a religious and not a political gesture. The number of people in that class grows less and less every year. I think that in due course the decision will be agreeable to all Canadians, and it will be regarded as a beneficial act. . . . A question like that can be decided later on, though I may tell you that the majority of the Cabinet favours an appointment to the Vatican."

On the opinions of the Cabinet members the Prime Minister can speak with sure knowledge, but on the attitude of Protestants we wonder what sources of information are open to our Premier that we do not have. So far as we are aware, there has been no change in the attitude of the Churches which have expressed opposition to a Canadian envoy to the Vatican. Certainly the Canadian Council of Churches, which represents the great body of Protestant opinion in this country, has not wavered in its opposition to such an appointment. Had the Prime Minister raised this issue in any other Province than Quebec, with its predominantly Roman Catholic population, he might not have spoken so definitely about the waning opposition to the suggestion.

At this point we do not propose to argue the issue, because we are still in the midst of the election campaign and it will be all over when these lines are read. We wish, however, merely to announce that no matter which party is successful, we shall continue to oppose the suggested appointment as unnecessary, a break with history and tradition, and as setting a dangerous precedent.

The Prime Minister, as this is written, has still to visit sections of Ontario. We hope that he will take some pains to get the views of his followers and others when there, so that if returned to office he will avoid taking a step that will invite bitter and determined strife between religious bodies. This would be disastrous to the unity and well-being of Canada.

A HEALING MINISTRY

There has been a new interest in the ministry of healing in recent years. Books have been written on the subject. Healing missions have attracted large numbers. Faith healing has become a serious concern to thoughtful Christians. It has been argued that this is a phase of the religion of Jesus which has been neglected by the Churches.

The United Church of Canada has neither sponsored nor opposed these faith healing missions. But in the regular day by day work of the Church the healing ministry of the Gospel goes on, often without much knowledge or interest on the part of the great mass of her membership. This issue of The Observer is designed to give the Church membership a bird's-eye view of this ministry as it is practised in the hospitals in Canada and Overseas which have been founded by The United Church of Canada and maintained by her Boards.

In areas where no other provision has been made for the care of the sick, the United Church maintains these institutions of healing. We hope our readers will read the boxed article on page 17. The list of hospitals the Church is operating as given there is an impressive one. All these are manned and staffed by consecrated, well trained doctors, nurses and staff members who have dedicated their lives to the ministry of healing. The work they do cannot be estimated. Our hospitals constitute only one of a large number of humanitarian agencies operated by the Church in which all have a share who contribute to the Missionary and Maintenance Fund.

HOW TO BEGIN

The way a religious convention should begin is always a bit of a worry. Everything depends on a good start.

We attended a Church convention of adults a while ago which had a method we pass on, not, of course, with a hundred per cent. approval.

The meeting opened with the theme song of the froth blowers' union, "The more we are together the happier we will be." The leader gets everybody shouting that. Nobody really pays much attention to the words. If they did, they might wonder if in the face of the growing number of divorces it is true that the more we are together the happier we are. A housewife had a neighbour hailed before the Court for calling her nasty name She told the Judge, "The very first time saw her she called me nasty names." Th accused interjected, "Not the first time. did not know you then!" But why be to sticky? If the religious service gets off wi a bang let us not be too particular about th philosophy of the thing. That seems to b the principle.

Now as a follow up, the leader becam quite confidential. That's part of the tech nique. He asks, in song of course, "W you tell me as a personal friend, have yo got eyes of blue?" And everybody with bl eyes stands and in a song that can be hea a block away tells the leader as a person friend that they have eyes of blue. Well w never knew that it made any difference the success of a meeting whether one's ey are blue or brown or grey, but apparently does, for all blue eyes sang their piece wi great gusto.

Then, of course, particularly since the were women in the audience, clothes mu enter the picture. It is here that the lead becomes his most appealing. "Are you wea ing something red?" he asks in song. A all who wear red shirts, red hats, or wh have you, tell everybody that they are, a this is strictly as a personal friend, wearin something red. That posed a problem f some of us, for there were red diamonds our socks and a red line or two in our t Did that make one a red? We did not kno so we kept our seats. Well we did, too, f one never knows these days what ma happen if word gets around that we stoo when the reds were called.

However, after this good start the succe of the meeting was assured. After all what wrong with beginning a religious service b declaring our desire to meet often, a announcing affinity with others who ha blue eyes and red flannels? We don't real know that there is anything wrong, only w had expected a hymn to start with and verse or two of Scripture, perhaps a praye But maybe we are a bit old-fashioned.

GETTING THE LIMELIGHT

The World Council of Churches is to ho its second session at Evanston, Ill., a fe miles out of Chicago, on August 14-31, 195 The date has been set over a year. Now "th Executive Board of the Church Unio (Roman Catholic) has announced that th Chicago Catholic Congress will be held o August 3, 1954, just two weeks before th World Council (Protestant). The new report says, "A great service of witness w be held on that day: and it will be precede by a meeting under the auspices of the Inte national League of Apostolic Faith a Order to discuss 'The Meaning of Reunion' It really would never do for the non-Roma Churches to have all the limelight in wha is reputed to be the wealthiest Roma Catholic Diocese in the world.

ıe Honours re Brought orth

ICHOLSON
ɔon, Scotland

have seen the Communion le at St. Giles Cathedral gleam ı the brightness of the ample er vessels, but today those mn symbols became a back- ınd for the Honours of Scot- l, the Crown, the Sceptre and Sword. The TV cameras could contain their splendour. But thoughts were only momen- ly attracted to the symbols of ent Scottish glory; I was king of their story, par- larly the story behind the erator's brief reference in his ıon, to "a mistress of the tish manse."

epresentative Scotland met in Giles today (a modern Scot- l indeed with 50 peers and 200 de Union officials among those ıered) to add another chapter he story of this ancient land. as New Years Day 1651 when Honours were last borne by ottish King. Next year Cath- e Smith of Braco (Perthshire) ried to Mr. Drummond, min- of Moneydie, disguised as a ıtrywoman taking sacks of l to the market, took the ours from Stirling Castle to ottar Castle. Times were blous and Dunottar seemed r than elsewhere. After the le of Worcester the Castle was sted. An ultimatum was sent the Governor, Sir George vie, who returned a spirited y. He held out for eight ths, that means until he is ved out. Meantime the Hon- were rescued by the wife of minister of Kinneff. She took ı on horseback along the top he cliffs — resolving to hurl elf down rather than surren- She got home, and she and band hid them in a sack of under some pews at the West of Kinneff Kirk "where the monality sat." The great Scots ls are the chief jewels of the n itself and there was some age by being stowed away ı the sun and air, but the pale tish gold of the crown was tarnished. The crown has r been worn since. Now today Honours are received by en Elizabeth, who is linked Robert the Bruce, the Stuarts John Knox. It is an authentic gree with which to come to land, and none can question right to the Honours.

ike all the great symbolic gs in life, the Honours have e material value and yet are eless. They are not insured— yet the oldest regalia in the d.

A. P. Photo, "The Globe and Mail," Toronto

"For Safe Keeping"—The Queen hands to the Duke of Hamilton the Crown of Scotland after she had received it from Dr. Charles L. Warr, the Dean of Thistle (between and behind them) during the national service of thanksgiving and dedication in St. Giles Cathedral, Edinburgh. Prince Philip stands just behind the Queen.

"King Robert the Bruce of great renown
First began this Scottish crown."

After the Union of the crowns, the Scottish Honours were locked up and forgotten. It was the Wizard of the North, Sir W. Scott, who was authorized in 1818 to scotch the rumour that the Honours had been taken to England in defiance of the Treaty of Union. Today they came out of the past to play a part in the "conjuncture" "of place, time and circumstance" for "piety and patriotism to meet in closest communion."

The dust was blown off John Knox's **Book of Common Order** (1564) for the Dean of the Thistle and minister of St. Giles to read the first prayer. The 20th metrical psalm sung at the Coronation of Charles II at Scone was sung again, and the 84th prose psalm sung at Charles I's coronation at Holyrood was repeated. A prayer attributed to St. Columba (578) was also included. Dignity and tradition mingled in worship in that venerable if turbulent old Cathedral. Outside is one of the most bloody thoroughfares of history. Guilty and innocent, knaves and saints in their last glorious or inglorious hour paid the price of malice or justice outside. Today a larger charity invests our social life, but the enigma of human behaviour still remains. Blood is no longer spilt on the High Street, Edinburgh, but it is still being poured out over the same issues in Korea and Malaya. Truth which seemed a mirage to Pilate still puzzles men today. The Moderator spoke of the debased coinage of words. The £ is not the only thing to be devalued in our day. Freedom and justice, right and wrong have all been bastardised. But today Scotland declared herself once again in a solemn act of worship. Behind the pageantry the awful issues were clear. Sovereignty for us means primarily the Dominion of the Lord God Almighty.

During this Coronation year the weight of the recent war and post-war years seems to have lifted. Everest has been climbed, and today news comes that sugar is to be unrationed; two facts which scarcely seem to meet, but both symbols of hope and freedom. Attending great events of these latter days, we in Scotland here have been enjoying the best of weather. It has been possible to dawdle on the road and even to watch the strawberries ripen. Although it is only June, I have had July and August crowds in the Church, and the people have heard the Word of God, gladly.

(*Continued on page* 24)

Conferences in Annual Session

Shown above are a group at the recent sessions of London Conference held at Chalmers Church, Woodstock, Ont., chatting with the newly-elected President of London Conference, Rev. C. D. Daniel. Left to right: Rev. Sterling Kitchen, minister of the Conference Church; Rev. R. B. Cumming, retiring President; Rev. A. E. Duffield, Secretary of Conference; and Rev. C. D. Daniel.

LONDON CONFERENCE

Reported by GILLIES EADIE, London, Ont.

London Conference met for three days this year instead of the usual four days, due to Coronation Day on the Tuesday. The Conference met in Chalmers' United Church, Woodstock, Ont., on Wednesday, June 3rd, to 5th. Rev. R. B. Cummings, the retiring chairman, presided. 284 representative ministers and laymen were in attendance.

Greetings were brought to the Conference by Woodstock's Mayor Bernadette Smith, and by Rev. John A. Davies of Old St. Paul's Church, for the Ministerial Association. The guest speaker, Rev. John Short, D.D., of St. George's United Church, Toronto, brought inspiring messages during the special hours of devotion, and at the Laymen's banquet. "Countries on the fringe of Communism desperately need moral leadership and material help," he said. "Civilization and social life have gone to bits again because men and women of many nations will not take the life of Christ as their guide. Christian missionaries are the outposts of light in a world of darkness, but we are still spending more dollars on tobacco and beer than on missionary work." The Church's duty to other nations was also emphasized by another speaker, the Rev. J. R. Mutchmor, D.D., Secretary of the Board of Evangelism and Social Service. He advocated gifts of wheat from Canada for needy countries, and the adoption of a policy of freer trade relations.

A Growing Church

Dr. M. C. Macdonald, D.D., ssociate Secretary of the Board Home Missions, brought a chalging message as he reviewed great developments across ıda in new areas due to the very of valuable mineral rces. He sketched each province in turn, and showed how the Church was not behind in ministering to the needs of each new community. He emphasized the great scarcity of ministers for the abundant opportunities. Rev. John T. Tucker, D.D., of Lisbon, Portugal, represented our Overseas Work, and gave an encouraging account of our Angola field. Mrs. R. W. Burton of Burgessville brought a very fine report of the work of the Woman's Missionary Society during the past year. Dr. H. A. O'Neil, the new General Secretary of the British and Foreign Bible Society, spoke on the invaluable work of that Society, and introduced the new Secretary for Western Ontario, Rev. W. H. Tong, successor to Dr. McNiven, who retired recently. The Conference heard with pleasure Dr. P. S. Dobson, the President of Alma College, St. Thomas, who rejoiced that the debt of $70,000 on the College had been cleared off. He asked for the continued support of the College, and introduced the new Principal, Mrs. Flora Sifton, B.A., B.Ed. Rev. S. J. Bridgette, retired minister living in Lambeth, addressed the Court, giving incidents of his fifty years in the ministry of the Church.

Daniel Is President

Rev. Chas. D. Daniel, minister of Trinity United Church, Ingersoll, was elected to the chairmanship of Conference for 1953-4. Rev. A. E. Duffield of Lambeth and Rev. N. J. Woods of Sarnia, Suburban, were reappointed as Secretary and Treasurer respectively. Mr. Verne Baker of London was appointed President of the Laymen's Association.

At the closing session of the Conference the Ordination of the following Licentiates was conducted: Rev. O. B. Hoiesen of Algoma Presbytery, Rev. James E. Hummel of Kent Presbytery, Rev. Stanley L. Tose of Middlesex Presbytery, Rev. August W. Meacham of Oxford Presbytery. The ordination sermon, "The Master and the Multitude," was preached by Rev. Henry Mick, D.D., of Central United Church, Windsor, Ont.

The Radio Committee reported a considerable degree of success. It extended its activities to include the promotion of Visitation Evangelism in the eight Presbyteries of S.W. Ontario. The facilities of five Stations were used, 134 broadcasts were given with the assistance of over 50 speakers. Arrangements have been completed for the continuation of "The Religious Evaluation of the News" over CFPL during June to September. The United Church will have opportunity to participate in a televised religious programme over CFPL-T.V. which goes into operation in November.

Rural Evangelism

A Mission for Rural Evangelism in one Presbytery of the Conference was advocated by the Committee of Evangelism and Social Service and supported by the Home Mission Committee. Huron Presbytery was suggested as a suitable area. Congratulations were sent to the congregation of St. Clair Indian Mission on the completion and dedication of their new Church, and to Walpole Island congregation on their new organ and pews.

Reasons advanced by the Boundaries Committee urging changes in boundaries were: scarcity of ministers, shifting population, improved travel conditions, and changing economic and social conditions in rural areas.

Conference adopted the M. & M. objective of $522,000 for the next year, an increase of 16.32 per cent. over 1952 contributions. It also agreed to the Missionary Committee recommendation to ask General Council to allocate 30 per cent. of the M. & M. funds to Overseas Missions, in view of the present world situation.

Public Relations

A Panel Discussion of the subject "The Church and Public Relations" was conducted, with Rev. G. W. Birtch as chairman. Those leading in the presentation of the subject were Rev. C. C. Washington on "The Church and its Mission"; Rev. G. E. Rousom on "The Church and Social Life"; and Rev. D. D. Gaynor on "The Church and Service Clubs."

Wild Life in Canada

C.B.C. 5.30-5.45 p.m., E.D.T.
Every Wednesday

Are you interested in Canadian Wild Life? The C.B.C. is carrying over the Trans-Canada network, a series on Wild Life. The title is Camp Wilderness, the broadcaster, Miller Stewart. The series includes The Chipmunk; Grizzly Bear; White-tailed Deer; Beaver; Frogs and Toads; Moose; Bald Eagle; the Skunk; the Wolf.

Praise for Dr. Strangway

A Nova Lisboa (Angola) Po guese weekly features an ar which takes two full colu entitled "The praiseworthy w of the Evangelical Mission Chissamba." The staff writer, Amado, visited Chissamba gives expression to his satisfac in words which, eloquent as are, state the simple truth. selections are here made: reporter with Dr. Strang crossed the lawn around w the hospital buildings are gro and entered one of the hos wards. As they went down corridor, a small boy of t years toddled towards them, taking hold of Strangway's g looked up into his face and a tionately called him "Pare Amado says: "The doctor lo at him compassionately and 'Poor child! he was found a doned, rickety, sick, full hunger, only skin and bones. I at him now; we'll make a ma him yet!'"

The reporter, who descr himself as being "hard-boil found his eyes involuntarily ing with tears.

After giving various exam of the work of the Chissa hospital, the reporter conclu "This is simply the Sermon on Mount carried into action. the Bible, for the Bible is the of Chissamba with its work ried on with simplicity of humble, natural, pure and word—Christian."

Two Memorial Windows were rec dedicated in the RCAF Chapel, G Bay, Labrador. The gift of men and friends, the windows recal who gave their lives in Two W Wars, particularly those who se the RCAF Station, Goose Bay World War II—Leading Aircraft Wm. Brotherston, Corporals J. S Glover and J. E. Graham and F Lieutenant F. A. Halpin. Prese by Capt. H. Smart, they were acce by Air Commodore R. C. Ripley, dedicated by Chaplain G. B. Fee. prayer of remembrance was give the Chaplain on the Station, P D. Ross. Above photograph s window on the left of the alt

TORONTO CONFERENCE

Reported by J. A. C. KELL, Thistletown, Ont.

he Toronto Conference met year one week prior to our al date of meeting. This was e to avoid Coronation Week, n so many of our ministers duties to perform in connec- with local celebrations. The ference met in Trinity United rch, Toronto, the first since 6, and where Rev. E. Crossley ter, D.D., is the minister, sted by his good friend, . Stanley Greenslade, D.D. The ference Programme followed pattern of the previous year—a norial Service on the opening t, the Lay Association in rge on Tuesday evening, Can- ates for Ordination address the ference on Wednesday evening the Ordination Service on rsday evening. The Conference urned on Friday afternoon. re has been some question ut this programme of evening ions. Many are of the opinion one evening ought to be given to our Committees on Home Overseas Missions.

Devotional Periods

oronto Conference arranges two main devotional periods— alf hour at the beginning of morning session and a noon r period on the three last days. year two of our post-graduate , both serving in the Temis- ing Presbytery, Rev. Douglas and Rev. Garth Legge, ably us in the morning periods. The st speaker for the noontime od was Rev. G. Stanley Rus- D.D., who out of his ripe rience and well-furnished d, inspired us afresh to carry ard the work of Christ's rch.

Ordination

he Conference received by nation and transfer the largest ber of new ministers on rec- Twenty-five young men were ined, one of them, Rev. Roy hall, being ordained on behalf the Presbyterian Church of idad; four young women were apart as Deaconesses, and four isters, Rev. J. Macbeath Miller, . Geo. Johnston, Rev. Frank r and Rev. Hedd-wyn Williams e welcomed into our ministry other Churches. For many s it had been customary to from each of the young ladies the ordinands on the Wednes- evening prior to the Ordina- Service, but this year the ber was so large that while of the young ladies was d, only four of the ordinands e.

The Peace Resolution

he 1952 Conference had ested the Committee on Evan- m and Social Service to are for our consideration this a resolution on "Peace." It agreed at our planning execu- meeting that we would hear Rev. A. J. Wilson, D.D., General Council representative, who would speak on the subject of World Peace and then immediately a resolution would be presented. Such was done, but the suggested amendments were so numerous and varied that the committee chairman, Rev. Fred Brailey, asked for and received the permission of Conference to withdraw the entire resolution and redraft it. That was done, and at a later session the new resolution was adopted unanimously. The main features of the adopted resolution are (1) a re-affirmation of our conviction that World Peace is the Divine Will and that the application of the Christian Gospel is the only approach to a lasting peace, founded upon the Sovereignty of God and Universal Brotherhood, (2) a recognition that to be truly peacemakers we must share our possessions, our knowledge and skills, and especially we must strengthen and expand our Overseas Mission Work, (3) a commendation to our Government for our contribution to the Colombo Plan, at the same time urging that our contribution be greatly increased as at the present it is only equivalent to 1 per cent. of that which we are spending on military defence, (4) a re-affirmation of the stand taken by our Church at the Hamilton General Council that when an Armistice in Korea is signed, the present Government in China ought to be recognized and given its place in the United Nations Organization, and (5) a continued study of the whole subject of World Peace, using the booklet by Dr. A. J. Wilson on **The Christian and Peace** as an introductory study.

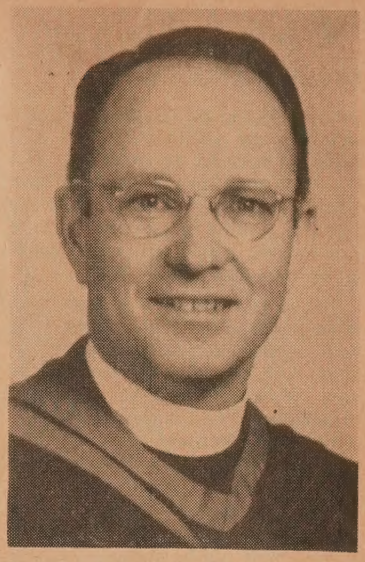
The Hope Report

Toronto Conference has had a special committee studying the Hope Report on Education, the chairman of the committee being Rev. G. H. Thomas of Markham. Mr. Thomas has a very keen mind for details; among other matters discovered in the regulations regarding "Separate Schools" is that no provision has been made for the teaching of religion in Roman Catholic Separate Schools. We very graciously suggest that such permission be given. Also that all references to separate schools for coloured children be deleted. The Conference accepted the recommendation of the committee that all English-speaking scholars should possess "a good working knowledge of French."

Changing Fields

Toronto Conference, like almost every other Conference, has a very severe shortage of ordained ministers. The area surrounding the

(*Continued on page* 24)



Rev. E. H. Birdsall, West Point Grey Church, Vancouver, B.C., will broadcast over the Dominion network of the C.B.C. on Sunday, August 23rd, 4.30-5.00 p.m., E.D.T.

ALBERTA CONFERENCE

Reported by J. J. TOWERS, Barrhead, Alta.

Speaking to the Alberta Conference, which was convened on June 4th, in Robertson Church, Edmonton, President Rev. G. H. Villett said: "There should be no rest within the Church while there is even only one person outside of it."

Certificates of retirement were presented to Rev. E. Davidge, 41 years' service; Rev. J. U. Harvey, 45 years; and Rev. D. C. Ramsay, 44 years' service. The Conference elected as President, Rev. J. C. Gardiner, Wesley United Church, Edmonton. Rev. C. D. Powell was re-elected Secretary; Rev. R. C. Gates, Treasurer; and Rev. E. Davidge, Statistical Secretary.

Devotional Speaker

The devotional addresses were given by Rev. J. G. Jones of First Baptist Church, Calgary. "A Church big enough for God," he said, "must be based upon conviction, communion, concern and consecration."

Speaking in his second address on "Prayer Changes Lives," this eminent Christian leader described prayer as an outreach "upward to God, downward to ourselves, outward to our neighbour, and forward to the future." Each address was a challenge to clergymen and Christian laymen to face up to the responsibilities and opportunities of the Christian life.

Reports

The report of the Pension Fund Committee showed the fund to be in the strongest position yet attained since Union. This brought into relief the problems of four or five married men preparing for the ministry at St. Stephen's College, Edmonton, who are unable to support themselves and families while studying.

The report of the W.A. given by Mrs. Thorne of Red Deer was an example of a good report, splendidly given. "The new constitution of the W.A.," said Mrs. Thorne, "emphasized faith through Christian experience, study, worship, and giving, and in the second place, stewardship of time, interests and money."

"There are 21 missionaries and associate workers stationed in the province," said Mrs. G. H. Villett reporting on the work of the W.M.S. The Overseas committee in an encouraging report called for redoubled effort. Our new work in the copper belt of Rhodesia was outlined by Rev. D. H. Gallagher, D.D. Secretary of the Board of Overseas Missions, who had recently paid a visit to the field.

There was a note of discouragement in the report on Church Extension. "Response from less than half the Presbyteries," the report said, "is not good enough." Alberta was a frontier province not so long ago, and received great help from others. Now Alberta must share in the work on the new frontiers. "Freely ye have received, freely give."

Laymen and Youth

The laymen are on the march, and great things are planned for the coming year, said the Laymen's report, which paid tribute to the work done by Ivan Robison and N. F. Bell.

"Are the young women in our congregations being informed of all the opportunities for full-time work in the Church?" asked Mrs. Jean Gordon Forbes, speaking on the report of the Deaconess Order and Women Workers.

"Born too soon," that was the view expressed by most of us after we had attended our Annual College Banquet in the new St. Stephen's College.

The personal witness to Jesus Christ of the young folk present: Archie Watson, president of Conference Y.P.U., Oliver Seward, John T. Wood, and Peter Ream and Miss Eleanor Cosens, called forth the remark, "There is Hope for the future of the Church yet." Miss Cosens, appealing for more sympathetic consideration of women as ministers, became through her able witness her own best argument for her case.

A letter read at the beginning of the session on June 9th greatly moved the Conference. It was from one of our Japanese ministers. In it the writer referred to the bitter experience of Canadian Japanese during World War II, and expressed the warmest gratitude for the friendship and support of the United Church and her people during those trying days.

(*Continued on page* 24)

"I Go A Fishing"

H. GIFFIN, Foxboro, Ont.

The pages of Holy Writ are rich on the subject of **fish** and **fishing.** The art is as old as the record found in the book of Job and as modern as the freckled-faced boy next door who haunts the nearby pools with his home-made pole and can of worms.

It seems to me that Jesus, too, must have fished through his boyhood years as He knew so much about it. The gospels betray the idea so often in the frequent illustrations and parables of our Lord on the subject of boats, nets and fish. And much of His early ministry centred about this memorable Lake Galilee which teemed with fish, and several of the disciples were here chosen whose very livelihood was fishing. One day, calling Peter and his brother Andrew away from their nets, He said, "Come ye after me and I will make you to be fishers of men."

Three years later, Peter and six more of the disciples returned to the same clean-washed shores of Galilee. And he said to them "I go a fishing." And they promptly replied "We also go with you."

That scene is familiar to you. The twelve had shared in that eventful and famed ministry of the Messiah Himself. They made up the inner circle where human eyes and ears had seen and heard things before unknown to man. During those three momentous years they had shared all things with Him. All the way it had been hard and long, where patience was often exhausted and nerves strained by surging crowds of friends and enemies. Then one day they crucified Him. With this all seemed lost, hopes came to a sudden end, ideals were shattered and depression set in. They became a defeated band, exhausted in body and harried in mind and soul. For each of them, life now held little. From the highest crest of the wave of life they now wallowed in the trough of dejection. But it was not for long, for their Master rose from the tomb, and resurrection became a reality that now buoyed them up to new heights of joy and belief. Again coming into their presence He bade them await the coming of the Comforter, the Holy Spirit of God. And it was during this period of expectancy that seven of them banded together in intimate fellowship, returned to their boyhood scenes and former haunts of Galilee and "went fishing."

We are the generation of the day and the disciples of the hour. The final command of the Master still rings in our ears through twenty centuries, "Preach my gospel everywhere to every creature." Clergy and laymen labour together to bring in the Kingdom of God. To every follower of Jesus Christ the torch of our fathers must be held high in spite of all things. Surely it is a great and privileged ministry, yet not an easy one. But like the first followers, we, too, become fatigued and mind and body require the pause of refreshment and rest. Years of experience in both business and the ministry have taught many of us to also "go a fishing."

I know of no better medicine in such a fast-moving society as is ours today. The prescription is **to relax.** That is the remedy. Seven of the twelve used it twenty long centuries ago, even if they caught no fish. I believe it to be also good medicine for you, too.

The above picture portrays three ministers of the Bay of Quinte Conference "going fishing." Picture taken on the banks of the Moira River at Foxboro, Ont. Left to right: Rev. R. A. Rowley of Belleville, Ont., Rev. W. K. Pace of Tweed, Ont., and Rev. H. W. Giffin of Foxboro, Ont.

CONGRATULATIONS!

Japan to Toronto

(After the picture and write-up of the Championship Soccer team appeared in THE UNITED CHURCH OBSERVER, *the following letter from an Emmanuel grad, now serving on one of the mission fields of Japan, was received by G. Allen Logan.)*

Interboard House,
4 of 12 Shibu Koen,
Minatoku, Tokyo, Japan.

Dear Al: This is occasioned by the receiving of **The Observer** this afternoon. Len and Isobel Keighley were visiting me, and there was an Emmanuel celebration in Tokyo when we saw the picture of the "championship" team—with many well-known faces in the group. This is to convey our congratuations to you and the team for bringing honour to our beloved college. Some of the graduates remember and know that it took more than just luck. How about a similar picture next year? It will cheer the hearts of "E" boys, and especially those who played the "strenuous" game. It also focuses memories that help those far away.

As you have already guessed I am in Japan. I arrived on Sept. 5th after an average crossing with the Keighleys. Len is still with me in classes. We have been together for five years now. We separated this July. He, Isobel and Baby Marie will go to Nagano, one of our oldest stations. I am to go to Obihiro in Central Eastern Hokkaido in an entirely new area. I will be the only **Kyodan** missionary in Eastern Hokkaido. Ian McLeod, Don Clugston and Floyd Howlett are arranged along the west coast in that order from the south. I will have an area almost equal to my mission field in Saskatchewan. My area will be roughly 100 by 150 miles for several years, until we get more **Kyodan** (United Church of Christ in Japan) missionaries. I will work at evangelism in a Government Agricultural School at Obihiro, lecturing in a Christian Dairy College (for about two months a year) to Christians non-Christians, and have asked to work in a very st Buddhist area in S.E. Hokk I will lend moral support to eral **Kyodan** pastors. Honest am impressed and plain scare the immensity of the task.

Am progressing with the guage and can absorb some After next July I will hav travel to fellow missionarie hear English. No doubt I learn Japanese and forget Eng

Everything is backward Japan, yet not always awkw Tokyo's transportation is as as Toronto's (if you cons waiting for a street car on a winter's night). I intend to some slides with a script (a tape-recorder) home later year. If anyone can use t drop me a line.

I have no liking for Tokyo its city noises, but the cou has me. With Rev. Alf. Ston veteran of 25 years, I have visited Hino, the rural preacher's school, and will atte to set up a similar one in kaido. I have also visited International Christian Unive and its recent shipment of ca swine, sheep and poultry. Stone and I went on a rural e gelism trial (for me!) We to a farmer's home—ate Japa food, Japanese style.

Christianity has the only of hope, and I hope we hav missed the boat. We realize we are sitting on a powder- but we might be able to put the fuse. If Rome was example, then we can be ass of something. This is an letter and may be read by any

All the best, Allen, as you forward to the most rewar work of our Saviour.

Yours, in His Service,
Don Ort

Church Buildin Improved

St. Enoch's Church, Tor Ont., Rev. H. S. Cobb, mini has added another phase the general improvement of Church building. Within the five years a new organ installed and a beautiful cha erected and the cost of each met. Recently the interior of Church has been redecorated substantial repairs made to edifice within and without. latter was made possible by a from the Toronto Home Miss Council. To complete the work young men of the Bible Class themselves laying down a floor, which will be covered marboleum and the sea arrangement altered to provi centre aisle.

The first Sunday after the decorating and repair work completed, a former beloved ister, Rev. Alexander MacMi Mus.D., D.D., conducted the m ing service, and Rev. H. D. R officiated at the evening serv

Behold The Dragon

Those who told the story of nt George and the Dragon in gland during the middle ages, so with conviction. They really ieved that once in a distant gan land there lived a monster h great batlike wings, a snake-e scaly body, and a pointed tail h a poisonous sting.

The terrible claws could fell an with a single blow, the ancient end had it. From flaring nostrils ne clouds of smoke and flame at brought death to those who ne disastrously close enough to eathe it.

Every year a young virgin was ered to the dragon. For this con-leration the monster refrained m rushing upon the town to stroy all the inhabitants. Since ection of the victim was by lot, happy chance fell upon the ung Princess Sabra on that eful year when Christendom's avest champion was the valiant int George.

At the time of sacrifice, the ung knight was riding in this -off land in search of adventure. ick to discern it, he joined ttle with the dragon. With his gic scord Ascalon he wounded dragon so sorely that the incess was able to put her sash out the monster's head and lead to the market-place of the town. ere Saint George slew it with e mighty blow.

The people acclaimed the hero d accepted his Christian faith, ile he in turn, with true chiv-y, accepted their Princess as wife.

There is good reason why the end of Saint George and the agon has outlived man's belief monsters. In this myth, the old, l story of mankind's struggle th evil is embodied in picture-ok language. Those who try to et along" with the dragon by rificing something worthwhile constantly living under a reat. And the dragon grows onger.

But it's not so easy now. mptations are subtle. The dragon may be a harmless-looking drink in a sparkling glass. Instead of smoke and flame from flaring nostrils, the air may be filled with laughter and good fellowship.

Why such willingness to sacrifice youth and beauty to this monster?

How is the modern champion of Christendom to meet this situation? He might do worse than take a lesson from Saint George. That champion didn't indulge in self-deception. He didn't try to pat down the dragon and say, "Look, folks, he's really harmless!" Neither can the modern Saint George or Georgina afford to say, "I mustn't risk my reputation by taking a stand against this thing, it's a harmless indulgence anyway." Reputation is not made that way. Reputation is lost that way.

Yes, temptations are subtle these days. Here is the new family in town. Came from some place in Europe. All right in their own way, but more than a bit awkward in our ways.

What is the champion of Christendom to do when the social circles tightly close with the newcomer on the outside? More difficult question: find the dragon. The villain of the piece is not a fiery monster nor even a fiery broom. It is a chilly attitude.

Have you ever seen an attitude with a sting in its tail? Its name is prejudice. That dragon can and does crush the heart out of its victims.

The call goes out on every hand for a champion, and in this kind of moral battle the champion must be a saint. The kind of evil that rises up to meet us in this day cannot be dispatched with a meat cleaver. More often than not the call is for brains rather than brawn. A right spirit within is more practical than a long spear in front. A right spirit and a keen vision of the strongest Champion goodness has ever known, the power of Love Incarnate.

Be thou my battle-shield,
Sword for the fight;
Thou my dignity,
Thou my delight,
Thou my soul's shelter,
Thou my high tower;
Raise thou me heavenward,
O Power of my power.

Prayer

DEAR Lord and Father of all mankind, we thank Thee for the best of all Thy gifts—for Jesus. We thank Thee for Him who is in Thee, and promises to be in us, bringing us peace for our troubled lives, and victory where we need it most, in our inner selves, through His holy presence and divine power. We thank Thee for Him who is Light for our darkness; who brings strength to our weakness, comfort for our sorrows, and wisdom for our ignorance. We thank Thee for Him who loves us with a divine love, even when we forget Him; in whose mercy we may have forgiveness for our sins, and in whose grace we have healing for our wounds. We thank Thee for Him who is our Way to Thee; who bends heaven to earth, and lifts earth to heaven, that we may know Thee, and become truly children of Thine. Help us to love Him and trust Him. Help us to give Him the devotion of our hearts and the service of our lives. Forgive us, O Lord, for our many sins against Him and against Thee, and help us to be worthy of Him—thine unspeakable Gift. We plead in His name. Amen. —H. K. King.

DEVOTIONS

Morality

We cannot kindle when we will
The fire which in the heart resides;
The spirit bloweth and is still;
In mystery our soul abides.
But tasks in hours of insight willed,
Can be through hours of gloom fulfill'd.
With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the hours of light return,
All we have built do we discern.

—*Matthew Arnold.*

Advice

"If a single dive into the sea does not bring to you the pearl, do not conclude that the sea is without pearls. Countless are the pearls hidden in the sea. So, if you fail to see God directly you have finished a few devotional exercises, do not lose heart. Go on patiently with your exercises, and you are sure to obtain Divine Grace at the proper time." (A saying of Sri Ramakrishna.)

Christian Knight

During the first Elizabethan Era, the following "prayer for enemies" was penned. It may still find welcome in the prayers of modern moral crusaders who are struggling to "hate the sin and love the sinner."

Most merciful and loving Father, We beseech Thee most humbly, even with all our hearts, to pour out upon our enemies with bountiful hands whatsoever things Thou knowest may do them good. And chiefly a sound and uncorrupt mind, Where-through they may know Thee and love Thee in true charity and with their whole heart. And love us, Thy children, for Thy sake. Let not their first hating of us turn to their harm. Seeing that we cannot do them good for want of ability, Lord, we desire their amendment and our own. Separate them not from us by punishing them. But join and know them to us by Thy favourable dealing with them. And, seeing we be all ordained citizens of the one everlasting city, Let us begin to enter into that way here already by mutual love, Which may bring us right forth thither. Amen.

Peter Gordon White

As I See It

ROMAN COLLAR

Canadian Boy Makes Good

It is nothing new for a Canadian boy to make good — see Bonar Law, Beaverbrook, Bennett, etc. Here's one, a parson, backed by his people, who has had extraordinary success in his Church. Some folk at my summer camp, who spent the winter in Florida, just rave about Rev. J. Wallace Hamilton, D.D., minister of Pasadena Community Church.

To Dr. Mead, however, former Editor of **The Christian Herald,** I am indebted for some of the information that follows. The success of Dr. Hamilton rather reminds one of Peter Marshall. Yet unlike Dr. Marshall, this Canadian "never had a day at College." He regrets that deeply, but Norman Vincent Peale told him (Mead) last summer that Hamilton was the greatest argument he had ever met for preachers not going to Seminary. So there you are, professors! Seems that you can have your cake and eat it, that is, freedom from the classroom grind, yet be tremendously successful. But Dr. Peale, notwithstanding, I don't advocate it. I'm sure he doesn't either.

This unique preacher, I was told, was born in Eastern Ontario. At fourteen, he enlisted in World War I, but his father secured his release. Converted in Toronto, he went to the Moody Bible Institute in Chicago, took a few courses. After that he hied to Tennessee, and from there to Florida. It seemed a slim preparation for what was to follow. Still, history has many precedents.

Church Doors Are Hard to Close

The appointment to what was then Pasadena Methodist Church was one that nobody craved. By some of his fellow-ministers he was sincerely pitied. They expected the door of the little sanctuary to be closed shortly, but Church doors don't close easily.

There was no excitement in the early days of Hamilton's pastorate. But one day a few laymen got together—men deeply interested. That was the beginning of great things. They began a visitation campaign. Householders in the little hamlet were dared to come to Church just once. Soon every one of the three hundred homes were visited, and the little sanctuary (seating capacity, 100) was crowded. The seating accommodation was tripled, and that wasn't enough. Benches were placed outside the Church. Still more and more and more people came. Then the idea of an automobile congregation took hold. To shorten the story — the main auditorium now seats 800; a Chapel, 400; the Outdoor Sanctuary, 500; and, beyond that, automobile space for 2,500, and a total audience-capacity of 7,500! The Church has now 958 members, with more than 4,000 people in regular attendance at worship services.

I have told this stirring Church story really to introduce a sentence from Dr. Mead's article. It is: **"No Church works where only the preacher works."** Dr. Hamilton is admittedly anything but a great preacher, still, not a poor preacher; but great souls surround him, pray with him, and work with him for the Kingdom's sake.

Virtually, his officials say to him, You do the preaching, we'll look after getting people into the pews! What minister, knowing this, would not envy that Pasadena preacher? He has time to study—a Professor told me that Dr. Hamilton is a well-read man —his people see to it that he has ample assistance for other pastoral duties. Besides, he is set free six months a year, which time he spends in evangelistic work and study. Commenting on the understanding character of that congregation, Dr. Mead says: "Ministerial usefulness is cut short by ten or fifteen years by demanding that the preacher serve with his head and **heels!**" (b.f. mine).

Too Little by the Pew

There's a world of truth in that last sentence. Yet in 99 per cent. of the modern parishes, unrelenting visitation is demanded of the incumbents. Whoever said that a house-going parson makes a Church-going people made a doubtful contribution to ecclesiastical terminology. I've no doubt, from my own experience, that it helps somewhat; but not to the extent that many imagine. The minister should be supported by efforts such as are made by the Pasadena officials and friends.

And that brings us back to the "text"—"No Church works where only the preacher works." Too much is expected from the pulpit; almost everywhere, too little is done by the pew. Many preachers fail because their people don't do their share. The Luthers, Knoxes, Wesleys, Spurgeons, Liddons and Morgans — mighty preachers of the Word—are scarce. Such are specially gifted. The ordinary or common preachers, like Lincoln's "common people," must be loved of God for He has made so many of them. So they need the prayers and the "heels" of those who "sit under them."

Do your bit and see the difference in your minister and pews! Thus will the Hamiltons be not the exception but the rule.

MUSIC

In the Composer's Workshop

FREDERICK J. HORWOOD

This is an age of machinery, complexity and specialization. When my typewriter needed a new spring, it cost ten cents to have it installed. The receipt was made in triplicate. I don't know how many people may have read that printed evidence that I spent a dime for repairs. Every business office today is filled with mechanical wonders that add and subtract, and do anything mathematical except solving a quadratic equation.

All workshops amaze me. The chemist has a dispensary containing row upon row of bottles labelled with names that only Latin scholars can read—concoctions, which if improperly used might bring disastrous results. The dentist has a cabinet of equipment in addition to the forceps and chair. The physician's inner sanctum contains hundreds of modern gadgets that could not be put into that little black bag with the stethoscope. Even a garage has marvellous inventions for discovering what makes those queer noises in the motor that should not be there. It is always a mystery to me what mechanics do with wrenches and screwdrivers, because I know nothing whatever about the functions of wires, pistons and rods and other moving parts that make my chariot run as smoothly as it does.

In the fine arts, the equipment is not so well displayed. The sculptor's studio may contain some incompleted models, and plenty of tools lying about. The painter will probably have a dozen pictures to be finished. The writer has a desk and a typewriter. But a composer needs only a chair and a table, fifty cents' worth of music paper, a few pencils, an eraser and a pen to be all set to write a song or a sonata. The room in which he writes may be called a study, a den or a workshop, but all his equipment is carried in his head. He could just as well write his music down by the river, or at the far end of a clover field. I know a composer who wrote most of an organ fugue while riding on the top deck of a London bus. So the composer's workshop is just wherever he happens to be when he has the urge to write, while his equipment, hidden from view, consists of a thorough knowledge of harmony, counterpoint, form and orchestration.

Before the study of any of the above subjects can be undertaken, it is necessary to have a mastery of the rudiments of music, which consists of learning the correct method of writing music on paper. There are certain specified rules for the formation of notes indicating their time duration; the position of notes and rests, and the grouping of such to give the proper rhythmical arrangement; scales of various kinds and key signatures; inflection of notes by sharps, flats and naturals; time signatures and ornaments; signs and words of expression; tra posing of music from one key another; distances between not which are known as intervals; a the art of writing a good melo Rudiments of music correspo to the grammar of a langua and is fundamentally importan one wishes to understand how write even a hymn tune correc on paper.

The next step, and a rather lo one, is the study of harmony. T is the science of chords and th progressions from one to anoth There are not more than a do different chords in any key so as their structure in concern but the permutations and co binations of such a number startling. Some of these concords, that is, they sou satisfactory in themselves with further chords to follow, wh others are discords, and are p fectly legitimate as such and often of great beauty, but th require movement to a concord satisfy the ear. After a novice studied harmony for a year or t someone comes along who does know the rules of the game a writes a fine harmonization o given tune. How does he do He is endowed with the gift harmony, and hears the mu within himself before writing note on paper. Of course if he a sincere musician he will lea harmony for its own sake.

Counterpoint is the horizon aspect of musical composition. is the art of writing two or m tunes that will go together sim taneously. It should be qu obvious that if four tunes can played or sung at the same ti the result will be harmony as w as counterpoint, although m attention is paid to the indiv uality of each tune than in harmonic process, where tu might be mediocre individually produce good chord progressio Every skilled musician has masterly knowledge of count point, and such a study is impe tive if one wishes to write can and fugues.

The next subject to be stud is form in music, or the shape architecture of music. This me that music must have a satisf tory design or the listener will unable to follow it intelligen Much instrumental music is b on what is called a ternary ba that is, there is an opening tu then a contrasted tune, and return to the first tune. T principle of design is quite sa factory to the ear.

The matter of orchestrat would require pages to discus fully. Broadly speaking, it me that the composer must be familiar terms with every kind instrument, which includes knowledge of its range, the d culties connected with playing and the tonal characteristics a ciated with it. Then there is important subject of bala between instruments. Not ev composer has been successful writing for a full orchestra.

After years of study of th

(*Continued on page* 26)

CHURCHES

ainard Hall Added to udbury Church

Evening services are not a blem at St. Paul's United urch, Sudbury, where Rev. R. D. rsburgh is the Minister. To ommodate the large crowds has n a chief concern of the Church cials for almost four years, il finally it was decided to erect large addition to the present ement auditorium. The new l which is the second unit of s new Church serves as a tran- t to the present auditorium, l is separated from it by large ding doors. It is 50 x 34 feet size with a 16 foot ceiling. The lls and floor are of cement con- uction with plastic tile floor- . The roof is of a temporary ure as the sanctuary will be lt above at some future time.

Lorne Bainard, Chairman of the Building Committee.

' hall is adequately equipped h gymnasium facilities.

The special services to mark the npletion of the building were charge of the Minister, Rev. D. Horsburgh, who preached sermon at the morning service. n McNeill, popular boy soprano a member of the Trail Ranger up, sang "Bless This House." pecial ceremony of dedication been prepared for the occa- n. In the evening a large youth y was held with a special ade of all youth groups. Rev. vrence A. Purdy of Creighton e was guest preacher, and the ncel Choir under the direction Mrs. Lorne Bainard, A.T.C.M., .C.T., sang special anthems.

Mr. Lorne Bainard, one of the ve young men of the congrega- , headed up the Building Com- tee, and in spite of ill-health e of himself without stint to building programme. The k was done voluntarily by the n and boys of the Church who ned out each night in large nbers. At the end of the sea-

The new gymnasium extension of St. Paul's United Church in Sudbury's West End took shape rapidly as men and boys of the congregation volunteered their services. Some 30 members of the Church's active Trail Ranger Club and the minister, Rev. R. D. Horsburgh, worked under the supervision of the carpenter foreman, Morbert Lawrence. The men of the Church turned out at night and laboured under floodlights until midnight. The new extension is an addition to the north side of the present basement auditorium and is some 50 x 34 feet in size. Shown above are some of the boys at work under the guidance of the foreman.

son when the number of hours put in by volunteer workers was tabulated, it was discovered that the youthful Chairman had the most. His cheerful disposition, his boundless energy, and his keen insight and sound judgment, captivated the confidence of those who shared the responsibility and work. At a large congregational gathering, Mr. Bainard was presented with a handsome leather bound set of Bible and **Hymnary**, appropriately engraved. A suggestion was made that the attractive new hall should be named after the popular Building Committee Chairman, and the resounding ovation of the large congregation was evidence of their enthusiastic approval.

Already the hall is a bee-hive of activity, accommodating overflowing congregations, Sunday School classes, and an active gymnasium programme. The Sudbury and District Boys' Work Board were given the use of the gymnasium for their Trail Ranger and Tuxis Basketball league activity over the winter months, and upwards of one hundred teen-age boys participated in the Board's busy Saturday programme.

The congregation of St. Paul's purchased a new Hammond Electric Organ which was dedicated on the following Sunday. Mrs. Lorne Bainard rendered an organ recital prior to the special evening service.

The congregation of St. Paul's was organized in 1946 with some fifty members on the new roll. In 1949 the first unit of their Church building was completed; a basement auditorium seating 400 persons, with an attractive chancel. At the present time the membership totals over five hundred. Rev. J. A. O. McKennitt was the Church's first Pastor, and since 1949 Rev. R. D. Horsburgh has served the growing congregation.

First Church, Kelowna, B.C., Rev. D. M. Perley, minister, held a Youth Rally recently when five hundred people attended to see all groups demonstrating their purpose and their activities. Groups marched in singing. Taking part were the Mission Band, Girl and Boy Explorers, C.G.I.T., Tyro, Trail Rangers, the Japanese Y.P.U.

Quite unexpectedly an honour came to our youth work in Kelowna lately. Among the spectators at our display of activities put on by the Youth Council of First United Church were some people connected with one of the department stores. This store had a picture of the Queen which they had used in their Coronation decoration and they wished to donate it to an organization that was doing outstanding service for the young people in the community. After having seen the display put on by our boys and girls in April the Simpson-Sears Company gave the picture, a large one, to our Youth Council to be hung in the gymnasium.

A New Look

Grace Church, Sydenham, Ont., Rev. Ellis Snelgrove, minister, under the energetic leadership of the minister, ably assisted by the laity, is possessed of a "new look." The interior decorated, basement excavated, and a new kitchen built, this Church now possesses facilities commensurate with the ever-widening claims made upon it. The Church now conforms to "The Chancel" pattern in keeping with modern trends. A service of re-dedication was carried through by the Chairman of the Presbytery. Guest preacher was Rev. R. H. Wylie, former minister. The ministers of the local Anglican and the Holiness Movement Churches, Rev. A. C. McCullum and Rev. M. C. Pritchard, withdrew their services for the day. The total enterprise, which includes an oil heating system, entailed a cost of $20,000.

Honour Ordinands

McMasterville (Que.) Church, Rev. H. E. White, minister. The congregation met recently for a social evening to honour three young men from the congregation and community who graduated this year into the ranks of the Christian ministry, and to wish them Godspeed in their new calling.

John Buck and Graham Tucker were ordained deacons of the Anglican Church by the Bishop of Montreal on May 14th, and Robert Osborne was ordained at the meeting of the Montreal and Ottawa Conference of the United Church.

Since the United Church is the only Protestant Church in McMasterville, Anglicans and others worship together with the United Church congregation. Hence we have the unusual distinction of boys from one congregation being ordained in different denominations. The triple honour is regarded as an outstanding event in the life of this small congregation.

Mr. Roland Phare spoke on behalf of the congregation and presented book tokens to each of the three ordinands, who were present with their wives.

A. B. L.

Memorial Organ

Sprucedale (Ont.) Church. Rev. H. E. J. Moorhouse, the minister, dedicated a Minshall electric organ in memory of the pioneers of the former Methodist and Presbyterian congregations, and those who paid the supreme sacrifice in the two World Wars. The organ was presented and unveiled by Mrs. John Dailey, a member of one of the pioneer families, and received on behalf of the Church by Mr. D. M. Cowie, a trustee and veteran of the two wars. Mr. Penny of Toronto was organist, and Mrs. M. A. Wittick of Burk's Falls, the guest soloist.

The following evening a musical programme was presented.

PARENTS and TEACHERS

MARGARET C. WILSON

Give Your Class Room a New Look

The financing of a Church is much like financing your own home. You can always see so many ways to spend the money, but it always goes for things you must have instead of some of the things you would just like to have.

There are always salaries, a leaky roof to fix, a furnace to be repaired, painting to be done, hymnals to be bought, and so all that is left for the Sunday School is enough to buy the quarterlies, leaflets, perhaps a few pictures, and maybe some new crayons, scissors and paper. So that old room looks the same year after year. Well perhaps you yourself would get a lift if you spent a lot of time and a minimum amount of money. It would cheer you and delight the children, and make your room more attractive, and there would be more incentive to do good work. First, save your cottage cheese containers, wash them and dry them. Then paint the outside of each one a different colour and use them for your crayons, putting orange crayons in the orange container, red in the red, etc. This keeps the crayons tidy, ready for use, attractive, and are incentives toward attractive drawing.

A wooden cheese box, painted any colour, is very handy and attractive for scissors.

Perhaps some child could donate a little painted tray that so often comes with a set of doll dishes. Fill old cold cream, mentholatum or vicks jars with paste and have all these little jars standing on the tray. In the centre of the tray stand a cardboard milk container that has been cut down to a height of about three inches and keep cut paper towelling or a package of flat toilet paper in it for the children to wipe sticky fingers on when pasting.

Using clay you could make round candlestick holders and paint them. A cross made from clay and painted with luminous paint is also very attractive. These will make an interesting and appropriate setting for the altar.

If you have nothing at the back of the altar you could use a picture of Christ. This should be placed low, but not so low as to be covered by the cross. Of course the open Bible should always be on the altar, and is usually just in front of the cross.

The altar should be in the front of the room so the children can see it at all times.

When you have no paint have you ever tried food colouring? I have and it works, but I would rather have paint. If you wanted a little trim on your candle-holders and have run out of paint, use a little of your nail polish. That is fine and really does the job.

Well I hope these little helps will help you. It is fun fixing up a room, and you may get a few willing helpers, too, especially when there is to be so very little expenditure.

THE OPEN DOOR

We all know Whistler, the famous artist who has become famous through the painting of his mother. It is indeed a beautiful picture and we read that Whistler was able to paint that picture because of his great love for her. It is written that he did everything he could to bring her happiness and every Sunday he drove her to Church and left her right at the door.

Is not that exactly what many parents are doing today? They love their children. They drive them to Church and leave them right at the door.

Whistler's mother was a mature woman. She was able to make her own decisions, but that is not true of little children.

When parents leave them at the Church door, immediately a weighing process is set up in their immature minds. Why do we have to go to Sunday School? Why is it Mother and Daddy do not need Sunday School and we do?

You may not know about it or realize it, because the children go without a dissenting word, but that may be because they love you and do not wish to hurt your feelings, or perhaps they know if they ask "why?" it may be a cause for anger. Even the Bible says "By their fruits ye shall know them."

Teachers then cannot be very successful in their teaching because they meet mental resistance before the lesson begins.

We all know the facts. We know we must keep up our religious beliefs and develop a sure foundation in our children. We do not accept these facts fully, and partial acceptance is what keeps the complete truth hidden and causes confusion in the minds of our children. If instead of hiding these facts we build them up in our children, the outgrowth would be quite different from what it is today. The process may be discouraging at times. It may be disappointing at times. It will be difficult and trying, but the results will become firmly rooted and hard to destroy.

But we cannot do this if we drive our children to the Church door and then turn our backs to it. The open door is for adults as well as children. Religious education does not differ from secular education in the belief that it is a lifetime process. It begins at birth and continues until death.

Christ loved the little children, but He did not choose them for His leaders. He selected adults and expected them to develop the children for future leaders of His Church. How disappointed He would have been had His followers failed Him, and how His mission on earth would have failed had the adult leaders only taken the children to the door of the Temple and left them to enter alone.

Those parents who enter the door of the Church with their children are themselves receiving a blessed experience and an inv able opportunity in guiding religious education of their c dren. They are giving them so thing to tie to and live by. T are giving them freedom not c from but to do. They are work not only for today but for eter

If all children born now w being trained by parents to bel in Jesus, we would automatic develop a world of Christian w ers. The trouble is we pray Christian workers. We hope, children will become Chris leaders, but we stop at the d and never enter.

The very ones upon whom Je depended are the ones who failing to do His work.

The home is not a relig institution but should be an of the Church. As parents, it mi be well for us to think about c selves and our Christian relat ship with our children. It mi be well to remember that Messiah was born and brought in a home. It may be necess to once more become acquai with God and to affirm our c Christian beliefs. Then in teach our children let us not think c as our task alone, but the tas Christ, and it is He who wo through us.

So let us start now and g up with our children, in Chr and in 20 years from now we s have a big Church, a Christ nation.

It can be done, but not with your help and mine. The doo open. Let us enter together.

ATTENDANCE CHART for SEPTEMBER

"He dug his garden,
And pulled the weeds,
He kept it watered,
He saved the seeds."

DIRECTIONS

Prepare a booklet for each child, using two sheets of drawing paper and one of coloured construction paper. Placing the white sheets on top of the coloured, fasten through the centre by using paper fasteners or just tying it. Then fold into a booklet. The coloured paper will be used for the cover.

On the cover paste a spade, that is cut from any scrap of coloured paper, on which you have written the child's name, and also the little verse may be added to correlate the theme of the booklet.

Each Sunday a child is present let him draw a picture of some things that grew in a garden last summer. This may be flowers, fruits or vegetables.

The last Sunday of the month each child should be given his booklet to take home.

Handwork for September

Sept. 6

From magazines, Church ca dars or Sunday School Lea cut out pictures of Churc schools and houses, ready to today. Give each child a colou piece of paper on which you h printed the words, "I am glad be home because I love my .... Then let each child select his th pictures and paste them caref on his paper.

Sept. 13

After giving each child a p of drawing paper on which have written, "Some things brings us," ask the children draw some of these things, s gesting grapes, apples, plu tomatoes, pumpkins, etc.

Sept. 20

Children usually think o house as the only possible ho After discussing the diffe kinds of homes, nests, trees, ba holes in the ground, etc., ask children to draw as many diffe kinds of homes as they can. S might even enjoy drawing a b horse, etc., near its home.

Sept. 27

Using scraps of coloured pa ask the children to cut, free-ha some things made from wh Suggest bread, cakes, cookies, These may be pasted on a piec neutral coloured paper.

A Recipe for Magic Strings

'he Story of a Woman Who Makes Violins

. R. BANGS, Vancouver, B.C.

"It gives me a lot of pleasure oing creative work," Martha Kozak said, "I enjoy violin makig more than anything else I can iink of."

She is a remarkable woman; emarkable in her courage; emarkable in her ability. For she as during the last ten years been victim of arthritis. But her haracter, much too bold to bow efore this impediment, has found n outlet for God's creative nergies that abound in her tiny ody.

Like all master craftsmen, Iartha possesses a keen eye, a ensitive hand, and a liking for lassical music. She can place the fty-eight pieces of wood that iake a violin in a way no one has one before. This is genius doing task others have done a thouand times, but accomplishing it n a way that no one successfully nitates the craftsmanship. And uch fruits of labour bring hapiness to Martha—she feels God's earness and His Divine love and trength whenever she has created omething by her hands. Without Iis quiet presence Martha would eel poor indeed.

"Sometimes, though, my fingers re so swollen I can't use sandaper," she said. "I think of hrist and how His hands suffered n the cross. My troubles are asier borne after that for I know 'e understands."

A scant living is earned from iolin making, and Martha's livehood is made all the more ifficult by prospective customers 'ho say: "Of course it is not tradivarius." At such times her sually soft eyes turn fiery. And ie contends that players whether iey want to or not must soon uy more and more contemporary ddles, for the Italian supply ecreases each decade.

Martha insists that modern iolins need only maturing to iake them sound even better ian the rare ancient ones. "Old iolins are patched over and over gain," she exclaimed. "Why even ie Amati the great fiddle master ould shudder at the repairs done n his violins."

Prefering, as do most violin iakers, ten years cured maple ood, Martha finds that it works asily on the chisel and the sandaper. In addition, its orange rained finish is highly prized, as also its tonal qualities.

"Old maple furniture is an xcellent supply for apprentice iolin makers," she said. "Almost ny second-hand store has at least ne piece of castaway merchanise. By doing this you have a upply to work on while your eserve stock of fresh maple ries."

"It's the love of doing a good ob that makes the difference etween a good-toned violin and ne with poor sound," she said. Not varnish."

Apparently varnish acts as a wood preservative that mellows the instrument, allowing it to improve with age and playing. The coating gives them better sound, and constant playing subjects the wood to molecular modification. Varnish, much like phonograph records, retains all these impressions, and as the instrument is played so does the wood become refined by the music it makes.

But a brilliant varnish finish is not easily had. It is difficult to apply thin varnish evenly; for every brush stroke shows on porous wood. Though after applying fifteen coats, allowing each coat a week to dry, a desirable lustre usually results.

Kozak violins sell for one hundred and fifty dollars to two hundred and fifty dollars each. However, artists searching for better quality instruments are seldom able to pay even these cheap prices. "Buyers are hard to find," Martha remarked, "only a few musicians can afford more than fifty dollars."

Many musicians prefer the Kozak violin not only for their personal satisfaction but for the less fatigue which enables a performer to enjoy his own renditions. In addition, these violins possess an elastic tone range well fitting them to modern concert halls.

In a larger sense, Martha's violins contribute to the world's appetite for finer things. And she feels that one day great artists will cherish her creations as they do now the Stradivarius and the Amatis.

Despite physical ills and a widowhood spent rearing three children, Martha always found time to smile as if nothing sad had ever happened. And interest in creative work brings her soul nearer to the great Creator.

MEMO TO AMERICA: D. P. STORY

The Final Report of the United States Displaced Persons Commission. Washington, 1952. P. 376

IAN F. MACKINNON, Halifax, N.S.

What help toward re-settlement in Canada did Methodists, Presbyterians, Congregationalists and other "free" Church people among the homeless of Europe receive from The United Church of Canada during the desperate years of 1947, 1948, and 1949? Were our own Church relatives supplied through Church World Service with the Immigration Act and the Canadian Privy Council Orders? What efforts were made to reach with these documents those living outside the Lutheran and Roman Catholic parishes?

That is the question uppermost in the mind, and these are the considerations which sharpen the attention when reading this American Statement; for, during the interval between the Canadian Act of January, 1947, admitting Displaced Persons, and the Act of Congress of June, 1948, opening the door to the United States, Canada was the only land outside of Europe to which such persons could come.

The Free Church population among the homeless in Europe after the War was very great. Methodism itself numbered some thousands in each of the dozen or so ravaged eastern countries. Their families wandered among the rubbish heaps of the ruined cities, or served like the rest as farm labour in remote valleys amid alien populations and Churches. The Presbyterians — known in Europe as the "Reformed" — among the refugees were many hundreds of thousands. Even today, in rural Austria, one may encounter enclaves of destitute Presbyterians from Yugoslavia. The Grand Duchy of Lithuania had its congregations, and Warsaw its Reformed Faculty. There were more of these people among the eligibles than would have supplied the IRO quota to Canada. They were part of the vast problem of Europe's dispersion: the greatest non-military migration in the history of the world.

Ninety per cent. of the 370,000 refugees received by the United States were brought by the Churches, whereas in Canada the great bulk secured admittance only through the indentured labour system. In the United States, the Methodist, Congregational, Presbyterian, and Episcopal, and other Churches of English tradition brought 50,010 (as of June 30th, 1952); under the National Lutheran Council, approximately 32,000. At the Ports, accredited officers handled the vexed problems of the adoption of attached children (in Europe alone there were 12,000,000 war orphans) and pressing questions concerning the bringing of aged relatives.

Through this generous action, the vast numbers of the Orthodox received their largest opportunity and became the objects of a special care.

Left to the historian of the future when all the reports are in, is the comparison with other ages when English speaking churchmen

(*Continued on page* 24)

Tribute to the Devil

Dear Sir,—If it is not out of place in your magazine, I should like to pay a tribute to the Devil. I'm not concerned how you picture him, whether with cloven hoofs and pitchfork or not. The important thing is that he should be taken seriously, and if you can do that, it doesn't really matter whether you take him literally or not.

I find the Devil to be very highly thought of around our office. Many problems are referred to him. Everything from a balky pencil sharpener to a lost file is likely to find itself consigned into the Devil's keeping, by a few short well-chosen words. Recently an American senator consigned the whole of Great Britain to the Devil. At this rate, a good bit of the universe must be now in enemy hands.

All this is really quite a tribute to his infernal popularity, and it is really quite instructive about human nature, which is what I am getting around to. The popularity of profanity is one of the best evidences of how incurably religious we all are, even the most irreligious of us. On the face of it, you would expect that the human wrecks we sometimes meet would have rejected God completely. But listen to their language, and you find that they refer to the Divinity, and to the Devil, more frequently than any minister.

I am quite serious. Without God, profanity would lose all its sting. Profanity is at heart nothing but a superficial prayer, a spontaneous address to whatever is ultimate and final in life, with a wish that it, whatever it is, will bless or condemn something. Go ahead, try cursing something and see if that isn't what you are really doing!

The thing that is wrong about profanity is not that God is involved, but that He is not brought in properly. When God is brought into proper relationship to our wishes and experiences, we call it prayer. Prayer and profanity are first cousins, that is why Moses spent one of the Ten Commandments separating them.

To get back to the Devil for a minute, the trouble with improper prayer—or profanity—is that too many problems are referred to him instead of to God. I only wish that Christians, when they bash a finger putting up screens, or some such emergency, would refer the matter to God as rapidly as a profane person refers it to the Devil. There's no getting around it, the Devil's devotees are well disciplined.

I will stop before giving too glowing a picture of his successes, but I do feel that we should pay more attention to him ("give him his due," the phrase is). If we don't, pretty soon there will be the Devil to pay.

Polycarp.

Otterville Church Burns Mortgage

The ceremony of burning the mortgage on the Parsonage was recently held by the congregation of the Otterville (Ont.) Church. Rev. W. G. Wylie, the minister, was in charge. Others taking part included Rev. C. D. Daniel of Ingersoll who was guest speaker and Rev. J. B. Townend, chairman of Oxford Presbytery. Special music was provided by a male chorus from the Otterville, Springford and New Road Churches, and Miss Joan Arthur, Otterville, was soloist. Earl Clarke, organist and choirleader, was at the organ. Messrs. Fred Lee, Springford, Charles Stover, New Road, and M. Avey, Otterville, assisted with the burning of the mortgage.

The new parsonage, which belongs to the three appointments, was started five years ago. On February 12, 1949, Mr. Wylie and family moved in. Four years after the completion of the building a final canvass was made and the mortgage paid off.

After the service the parsonage committee of the three appointments served refreshments in the Sunday School parlours. During the social hour greetings from the London Conference W.A. and the executive of the Dominion Council of the Woman's Association were brought by Mrs. H. Donnelly of Straffordville. Mrs. Brady of Tillsonburg brought greetings from Oxford Presbytery W.A. Stanley Arthur of Otterville, Warren Rock of New Road and others also spoke briefly. W. G. W.

Humber Valley Breaks Record

The Humber Valley Church, Toronto, Ont., seems to have beaten all speed records. Last December this new suburban community decided to organize a United Church. On March 19th the congregation was constituted with 200 members. The end of May the sod for a new Church was turned. By June 12th, $63,000 had been collected or promised and a minister had been called. On June 25th the cornerstone of the large first unit of the Church and the manse which is also under construction will be ready for use by Sunday, September 20th.

Dr. C. A. Myers who organized the Church presided at the laying of the cornerstone. The Chairman of the Board of Stewards, Mr. Thomas Kennedy, placed the historic documents in the stone, and Rev. J. C. Torrance, Secretary of Toronto Home Missions Council, officiated with the trowel. Dr. George Dorey, Secretary of the Board of Home Missions, brought greetings from the Board and the newly called minister, Rev. R. A. Steed, though not officially inducted gave the address. Others taking part were Rev. W. C. Lockhart, Ph.D., of Kingsway-Lambton, a neighbouring Church, and Rev. C. A. Jay, Chairman of Toronto West Presbytery.

CHURCHES

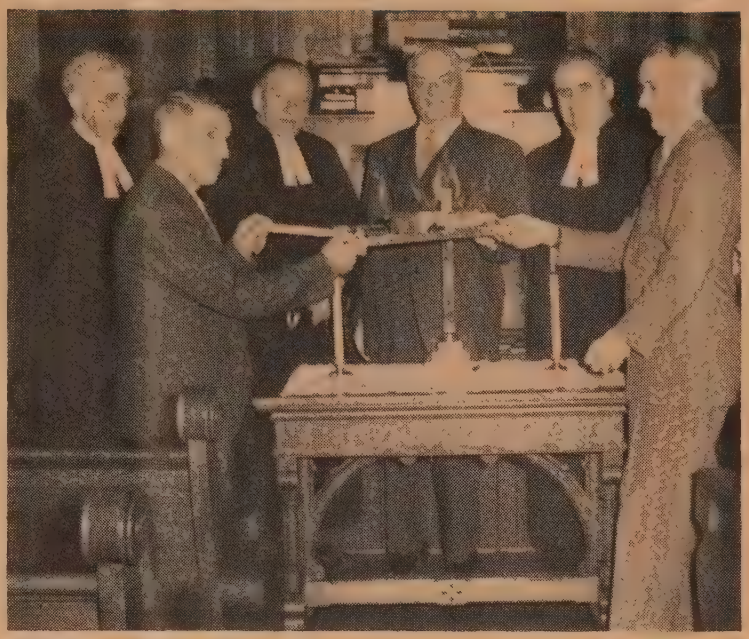


Photo by G. Lowe

Taking part in the ceremony of burning the mortgage on the Otterville, Ont., parsonage were, left to right: M. Avey, Otterville; Rev. W. G. Wylie, minister of the Church; Rev. C. D. Daniel, Ingersoll, guest speaker; Fred Lee, Springford; Rev. J. B. Townsend, chairman of Oxford Presbytery; and Charles Stover, New Road.

Kimbourne Church, Toronto, Ont., Rev. J. A. Pue-Gilchrist, minister. The Juvenile Hockey Team, recently announced winners in their section of the Inter-Church Hockey League are the third group to achieve it, the Pee Wee and Bantam teams having been named winners in their sections. The Men's Club sponsor the teams, raising funds, securing coaches. At the end of the season they gave a turkey dinner to the players. The minister, who was a college athlete, has taken a great interest in the teams.

Rev. J. C. Torrance lays cornersto of Humber Valley United Churc Toronto. Rev. R. A. Steed looks c and Dr. C. A. Myers assists.

Western News

The Kamloops-Okanagan Pre bytery held a special meeting o Monday, June 15th, in the Ke owna City Park. An al fresco lunc was enjoyed by the members fro Revelstoke, Enderby, Armstron Vernon, Rutland, Peachland, Na amata, and Penticton, and fro our local Japanese Church. Re Ernest Rands presided, and D Runnalls introduced the resol tion to apply for a loan to co plete the new $15,000 Church Ha in course of erection in Ar strong. Plans were also laid for dedication of the new hall in th autumn.

Rev. R. A. McLaren of the Na amata Leadership Training Scho and Mrs. George Affleck of Vern spoke of the selection of gir workers for the Presbyte C.G.I.T. and the steps to be tak to secure adequate supervision this work. Mr. McLaren invit the Presbyters to support the su mer school for adults in Augu at which Bob Tillman and Pr W. F. Banister of Kingston w be the leaders. Our Church h found it valuable in its you services to help young people attend summer courses at Na mata. They give excellent lead ship when they return to the home Church. D. M. P.

Mantario, Sask., (Eatonia Pa toral Charge), Rev. M. C. Ne man, minister. A new Unit Church has recently been co pleted here and the Dedicati Service was held on Sunday, M 10th. In spite of the incleme weather and bad roads, appro mately 100 members and frien of the congregation turned o for the occasion.

Special music was provided a neatly robed 17 voice cho and a solo was sung by Mrs. Hummel. The chairman of t Stewards, Mr. W. L. May, read history of the Mantario congreg tion. Special guest for the day w Rev. J. B. Corston, Ph.D., t Principal of St. Andrew's Colleg Saskatoon.

The Church is entirely free debt, and is truly a landmark the village. The quality of t workmanship is excellent and is great tribute to those who volu teered their labour. The chi carpenters were Mr. J. C. May a Mr. Ed. Francis.

Star City (Sask.) Church, M W. J. Rees, Lay Supply, held impressive Coronation Servi during which Miss Betty Kirkla and Mr. Leslie Dean dedicat their lives to the cause of Chri by joining the Church. Sev young men and two young wom have joined the Church during t last three months.

lemorials

M. Frayne Memorial

The family of the late Group ptain the Rev. R. M. Frayne, C.A.F. Director of Christian .ucation, is establishing an nual Memorial Bursary at iited College, Winnipeg, to assist student or students preparing r the Christian ministry. The nference in Winnipeg where Dr. ayne was born and grew up, d in the College from which graduated, and the area in iich he spent his early ministry, ll be the fitting place for this emorial.

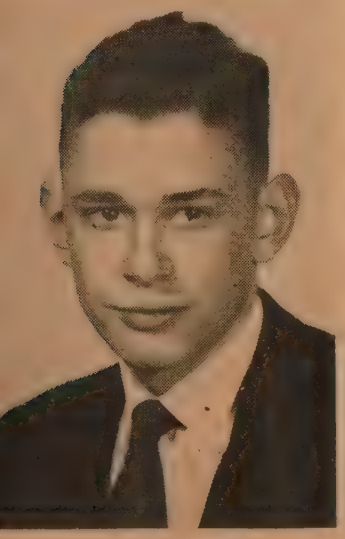
Already contributions to this nd in lieu of sending flowers to e funeral service, have totalled er $800, largely from friends Ottawa. J. R. M.

he MacKinnon Prize t Queen's

The family and friends of the acKinnon brothers of Lake Ains-, Cape Breton, are establishing fund, the interest of which will ovide a scholarship for a Queen's iversity theological student. Of is family, Alex, Hector, Murdoch, onald, Archie, Hugh and John Y. ok their Arts training at Queen's. ex, Hector, Murdoch and John also took theology at Queens. e prize will be $100.00 a year the student standing highest in e New Testament studies in the st year of theology.

illiken Memorial

Friends and relatives of the late ene Miller Milliken, wife of Rev. S. Milliken of Ottawa, Ont., are tablishing a memorial. Mrs. illiken was a gifted and promi-nt musician and consequently e memorial will be the estab-hment in her memory of a piano holarship, through the medium the Ottawa Music Festival, as a arly award to promising young usicians.



Camille Perron

PEOPLE

Elders Confer

Tried out as an experiment a year ago, when elders and their wives held a Conference Saturday afternoon and evening at C.G.I.T. Camp Kalalla, Chalmers Session this year held a similar retreat at Woodland Boys' Camp.

Holding an open forum in the afternoon, with Dr. F. J. Alcock leading in a discussion on "The Church Not Made With Hands," various phases of the Church's life and work were considered. It was agreed that Bible Study and the holding of meetings for prayer by groups in the congregation, preferably at homes, would be an objective for the year.

Following supper, four discussion groups met on the subject, "The Christian Layman." These groups were led by W. G. Strong, on "The Christian Layman in his Vocation"; Mrs. Sam Steele, "In the Home"; Dr. MacGregor Easson, "In the Community"; and "In the Church," by James R. MacGregor.

Summaries of the group findings were presented at a general session, led by Rev. A. Leonard Griffith, minister. The Conference closed with a service of worship by the minister. J. R. M.

Rev. Gordon F. Dangerfield, minister of Iroquois (Ont.) United Church, was appointed Chairman of the Dundas-Grenville Presbytery, at a special meeting. He succeeds Rev. Clarence H. Ferguson, Kemptville, Ont., recently appointed Presbytery Chairman, who resigned on his election as President of the Montreal and Ottawa Conference. Mr. Dangerfield has been active Convener of the Committee on Missionary Education and Overseas Missions.

Dr. Neil D. Patterson, Wellington St. Church, Brantford, Ont., has been called by the congregation of Mark St. Church, Peterborough, Ont. On leaving Wellington Street, he was given a purse of money and an address of appreciation. Dr. Patterson received an honorary degree of Doctor of Divinity at the recent Queen's University Convocation.

Good Record

Camille Perron of L'Abord a Plouffe, Que., received his Senior Matriculation Certificate from Stanstead College at its recent closing. He achieved an enviable record in his years at Stanstead in the fields of academic work, sports, cadets, and school life.

Mr. Perron, who is a member of a well-known French Protestant family, has attended Stanstead College for the past six years. He is a member of the United Church, having joined Centenary Church, Stanstead, by profession of faith.

After Fifty Years

Rev. Thomas D. Jones on June 14th received cheques from two small congregations in Toronto West Presbytery to cover the cost of a return flight ticket to London, England.

In one Church Mr. Ralph Adair read a brief address and Mrs. H. Lawrence presented the cheque, and in the other it was Mr. Harold Stonehouse who spoke and made the presentation.

One spoke of the pleasure the congregation had in this gift, a magic talisman by means of which Mr. Jones may fly over land and sea to visit the historic land of his birth famous for so many things.

He said that the ministry of Mr. Jones had been a great blessing to the people and an inspiration to the whole community. Recently he had given a glorious example of selfless devotion to duty which will never be forgotten. He not only ran the Christian race with patience but did so with joy.

He expressed the hope that Mr. Jones would return safely for he would be companied by the prayers of the people by whom he was held in high honour and affection.

Mr. Jones, with a partial story of the things learned during the years, warmly thanked the people for the welcome gift. He left July 28th and will return Sept. 10th. He has a brother still living, and numbers of relatives and friends he hopes to visit during the few weeks of his stay, and he reports that there is as much interest overseas in this trip as there is in Canada so it should be a very happy event in his life.

Pacific Coast Conference

The 30th annual Pacific Coast Theological Conference closed its sessions, June 11th, after three days of lectures under inspiring leadership.

Ministers from Washington, Oregon, and British Columbia met in the Pilgrim Congregational Church, Seattle, Wash. Rev. G. Hedley, Chaplain Mills College, Oakland, Cal., was the principal lecturer, and was supported by the Right Rev. Stephen F. Bayne, Bishop of Olympia. Rev. A. E. Whitehouse, Vancouver, Rev. Canon A. E. Hendry of Nanaimo, clergymen of other Churches, were leaders of the worship services.

The Conference President and host pastor was Rev. Oswald W. Jefferson. The organization will meet in Vancouver, B.C., next year, with the following officers: President, Rev. A. E. Whitehouse, D.D.; Secretary, Rev. R. Tingley; Treasurer, Rev. S. G. Woolfrey, S.T.M., all of Vancouver.

Photo by M. C. Daly

Rev. and Mrs. Kvasheninikoff

Escapes to Preach

By The EDITOR

I had difficulty in pronouncing his name, Rev. Victor Kvasheninikoff, when he and his wife were introduced by Rev. G. D. MacLeod, Church of All Nations, Hamilton, Ontario.

"With a name like that you must be Russian," I said.

"I was born in Russia and served with the Russian army in the First World War as a doctor. I also served as a physician for three years in the Bulgarian army."

"But you are a clergyman now, are you not?" I asked.

"O, yes. I gave up the practice of medicine, attended three years in a theological college in Germany and was ordained. I then returned to Bulgaria, became a Bulgarian citizen, and spent three years on the faculty of the Theological College in Sofia."

"Did you do much actual pastoral work?" I inquired.

"O, yes," this world-travelled Christian said. "I worked in Prague until 1939, then among the Russian forced labour in Berlin, but the Gestapo kept after me."

"You must have had an exciting time," I exclaimed.

"But the end was not yet," he answered. "I moved back to Czechoslovakia in 1945 when it was freed by the Americans, and I began Christian work among the repatriates. Finally my work was closed down by the Russians and it was Siberia for me. So I escaped to Western Germany. There, I and my two sons took up our Christian work again, travelling in many parts of Germany visiting the D.P. camps."

"How did you finally come to Canada?" I queried.

"Well," he answered, "in 1951 my family and I decided to come and pursue our Christian calling among the Slavic people here. Since then I have been working with the United Church in Hamilton, Ont."

"And now?" I asked.

"Well, I am taking on another piece of work. I am coming over to Toronto to work here among the Slavs under the Church of All Nations.

"I can assure you and your wife," who was also along, as I wished them good-bye, "that we will be watching your new work with eagerness and deep interest."

New Hands For Selvam

Vellore Doctors Work Wonders

KATHLEEN COOTE-SMITH, Canadian Vellore Committee

Selvam, age 16, had leprosy but he was fortunate. How could a person with leprosy be fortunate? Here is his story.

Selvam lived in a village 15 miles from Vellore in South India. He was known to have had leprosy since he was five years old. His mother had leprosy. For years she had been treated at the roadside from the hospital mobile dispensary. Medical vans from Christian Medical Centre at Vellore treat many hundreds of patients each week on the roadside.

Selvam's mother was now too old and crippled to walk the two miles to "the big tree," and she had lost hope. Selvam on the other hand was young, and eager for his full share of the new and promising drugs which would arrest the ravages of this crippling and deforming disease. The only alternative left for him was to be one of India's five million beggars.

One day about two years ago the doctor was all eagerness to see Selvam. As the hospital van drew to a stop under the big tree, "Selvam," she called. "I have great news for you. Today there is a bed for you in the hospital. Go to your village and tell your family that the doctor sahib can fix your claw-hands and make them work again. Be back here when the sun is going down."

Selvam went to Vellore.

After many delicate operations, transplanting tendons and other surgical procedures; and physiotherapy—massage to the deformed fingers and electrical stimulation to the wasted muscles; function was again given to his otherwise useless hands.

Selvam's next move was to the rehabilitation or "New Life Centre," a beautiful spot in one corner of the college compound. Here he quickly forgot the pain of the previous weeks, as he became absorbed in learning new skills for his new hands. Selvam learned to be a skilled toy maker and is now able to support his family by the proceeds of his industry. There is a ready market for all the fine toys that can be made by these rehabilitated young men.

Two little patients in the Children's Ward of the Hospital at Vellore, India.

Many young men like Selvam are being helped by Dr. Paul Brand, outstanding orthopaedic surgeon, and the staff at Vellore. Dr. Brand has pioneered in the surgical treatment and restoration of the hands of leprosy patients, and for this work is receiving world recognition and acclaim. He is just one of the many outstanding Christian leaders who is on the staff of Christian Medical College at Vellore.

Our Share

The United Church of Canada is an active participant with money and personnel in the development of this great co-operative medical centre, and its extensive phases of work for the training of Indian medical leaders. Among the specialized departments and projects are: thoracic surgery (the only one in India); neurosurgery —under Dr. Jacob Chandy who was trained at the Neurological Institute in Montreal; village health centres; and unique eye camps—where more than 130 cataract operations are done in a village area in one day.

To make this Christian Medical Centre possible, 40 Boards and Societies from seven countries co-operate. Its influence is diffused throughout India and Ceylon and as far as Kenya, Arabia, Pakistan, Burma and the Straits Settlements through the students and patients who come from these far away places.

From the more than 1,000 men and women who apply each year for entrance to Vellore 35 are chosen. Great as is the need, this is the total number which the college can accept. Medical students spend five years at Vellore and graduate with a degree from the University of Madras, comparable with our M.D.

Preference is given to Christians but they must, of course, meet the very high standards of the college. It is interesting to note that of the 242 men and women now in the college, all but 14 are Christians and nearly 65 per cent. of the students who have graduated with the university degree, have returned or are taking further study to return to mission service. Thus it will be seen that Vellore forms an exceedingly important spear-head in training doctors to man the 260 Christian hospitals throughout India.

There is one medical student now at Vellore supported by our mission in Central India.

The training of nurses is an exceedingly important part of the programme at Vellore. When you realize that there is but one nurse for every 43,000 people, while in Canada we have one for every 388 people, you understand how great is India's need for the ministration of nurses and especially those who work in the spirit of Christ.

Four courses are offered to nurses at Vellore. Miss Florence Taylor, our W.M.S. missionary is Dean of the School of Nursing. After successful completion of four years study, the students are granted the degree, B.Sc.N. from the University of Madras.

The training given nurses at Vellore is second to none in the East. Vellore nurses are in great demand by both Central and State governments, and are filling many of the top positions in the nursing field in India and Ceylon.

Two Scholarships

The W.M.S. have given two scholarships to Vellore nurses for post-graduate study on this continent. Miss Anna Jacob and Miss Annama Mathew both acquitted themselves with distinction while here, and have returned to important positions at Vellore.

Vellore's aim is to give to the students the finest training in the art and science of medicine and nursing and to inspire them with the Christian ideal of service. is their hope that the true spi of Christ will compel many these fine young graduates become medical teachers; a others to go as doctors and nurs to the remote villages where th are so much needed.

Nurse Moffat with little Nellie, w came 100 miles for treatment of serious skin infection, to the R. Large Memorial Hospital, Bella Bel Everybody loved her.

Our Church's share in the tra ing and development of Indi leaders in the medical field is dynamic and challenging piece work and deserves our intere and prayerful support.

God's Miracle Can Happen

The R. W. Large Memorial Hospital, Bella Bella, B.C.

A storm was raging in Bella Bella and it was good to be inside and out of the fury of the driving wind and rain. It seemed the right night to stay quietly at home and catch up on some of the reading and writing that had been put to one side during the last few weeks. However, it was also Wednesday night, and we had been invited to hold Prayer Meeting at one of the homes in the village, a home in which the hospital staff have always been specially interested. The service was almost all in Indian, and not being able to understand the language, our thoughts turned to the young couple who were our hosts. Through the years we had seen them come through sad and happy times, listened to their plans for the lovely home which was now more than a dream, and especially rejoiced when we had finally sent Sharon home to them cured of the lung disease she had contracted when still a very small baby.

Five months of age, so we are told, is much too young for a human being to contract tuberculosis, especially if that human being has any desire to reach adulthood. But five months of age she was, this child Sharon, when she was brought to Dr. Darby of Bella Bella. Fourth in the family to be stricken, she joined her mother and two older sisters in hospital. Both Dick and Mary are residential school graduates, and Dick was anxious to see everything possible done. He had read of the new drug Streptomycin which had been used in treatment of tuberculosis, and was willing to buy for his children if there was a possible chance that it would he them in their fight to get we Month followed month, and Di and Mary saw their two old children give up the struggle. times it seemed that Sharon, t could not go on, but always s seemed to possess that extra of vitality which turned the ti in her favour. Mary improved a Dick commenced construction a new home—a fine modern ho with a sunny porch for Sharon play in!

The doctor worked — his p sonal skill and enthusiasm aid by advances in medical scien The nurses worked — and pler of old-fashioned love was thro in by everyone.

Sharon began to improve! F ally she improved to such a degr that the doctor was obliged apply plaster casts to her low limbs and nail her crib secure to the wall to achieve any sem lance of the "rest cure." Activi was the keynote of Sharon's li and even with her plaster "boot on, Sharon could see to it th activity was also the keynote the nurses' lives. When final three and a half years after h admission, she said farewell to t doctor and an admiring hospit staff and walked out of hospit to join her parents in their fi new home. Sharon was a robu child with a healthy interest her surroundings and a curiosi which demanded satisfaction.

Life on the "outside" prov interesting, and Sunday Scho

nto which she had been initiated n hospital, claimed her attention. On Sunday morning she is there n the Primary Department with ll the others, and when awards vere given for regular attendance ast fall, we were proud to see Sharon walk up with the others to eceive her diploma. Long before he went home, she loved to try o write, and of course now that he is old enough, happily joins he other children in the class-oom.

After the service was over, Mary aughingly told us of some of Sharon's latest escapades—for she s capable of getting into almost ny kind of mischief. But as we ook at Sharon today, as we see er in school or at home, at play vith the other children, or com-ng eagerly into the hospital for er regular "check-up," we feel a low of gratitude; and we feel hat truly the day of God's mir-cles is not past!

The R. W. Large Memorial Hos-ital has completed fifty years of ervice, thirty under the present uperintendent, Dr. George Darby. Mission work was started by the Methodist Church in 1880 by an rdinand, William H. Pierce, and Rev. C. N. Tate. Medical work vas begun by a Dr. Jackson, who vas relieved after a year of ill ealth by Dr. R. W. Large. It was e who helped the Indians move heir village to a more advantag-ous site. A mission house was uilt, and with borrowed money nd free Indian labour, a cottage ype hospital was erected. The V.M.S. provided a nurse.

New Hospital

In 1918 a new hospital was uilt with accommodation for 20 atients and staff, but with X-ray quipment needed and the electric lant this had to be enlarged. In 925 new regulations made a Residence for nurses necessary; nd a laundry building was rected. In 1935, the hospital was nlarged to almost double its size. The lighting plant was enlarged nd changed to A.C. Having 60 ycle current makes it possible or the hospital to have the ost modern conveniences, and he buildings were converted to hermostatically controlled oil-urning furnaces. Recently the Home Mission Board built a very ne residence for the doctor, and new Mission House, both of vhich are greatly appreciated. Mrs. Darby, who had been in Vancouver during the years her hildren were at school, is back t Bella Bella. The nurses' resi-ence is being enlarged, and alter-tions are being made to change ome of the rooms.

This enlarging has been done n order to care for the increased vork. The Indian village itself as been increasing in population, aving more than doubled in num-ers since 1914. There are many ew homes, some of which have ost several thousand dollars. Many Gill-net boats and at least even seine boats are owned by he natives. These cost from 2,000 to $40,000 each. The ndian Dept. has built two large

Dr. George Darby, Supt. of the R. W. Large Memorial Hospital, Bella Bella, and Mrs. Darby in the *Wm. H. Pierce.*

schools and five teachers are employed. The Church building is old, and while repairs are being made, a building fund for a new one is off to a good start.

The Boat and Truck

During the summer, medical work is carried on at Rivers Inlet, 65 miles to the south, the centre of the large salmon canning industry. To care for it and for the work along the coast, boats have been necessary. Dr. Large had a small launch. This was replaced by a larger one. After that, the **Edward White,** a fine cabin cruiser, was turned over to the hospital by the Home Mission Board. This was used until a few years ago, when the present Diesel-equipped boat, the **Wm. H. Pierce,** was obtained. In 1947 a radiophone was installed. Until then there was no telegraphic or long distance facilities.

Another modern innovation was the acquisition of a small motor truck. Until the last war all freight had to be trucked from the wharf by hand, and when the people all went off to construction camps, etc., no help was available. The first truck after years of valiant service was recently replaced by a new ½-ton Chevrolet.

During the summer months a second doctor has been on the staff. With the increase in the medical work, and in order to have more time to make trips to outlying villages, the decision was made to employ a second doctor for the entire year. The first assistant is Dr. Ruth Alison of Toronto.

In his report Dr. Darby mentions the Indian Health Services. Their assistance has helped greatly in the operation of the hospital. When the task of hospitalizing the tuberculous Indians was finally started, it was possible to put some of the beds to that use. Like other public hospitals, ours at Bella Bella has been taken over by the B.C.H.I.S. (British Columbia Health Insurance Scheme) and its assistance has made it possible to operate within the budget prepared by the Scheme in 1952 ending the year with a surplus.

Among the many interesting patients we have had this year is a little three-year-old Indian boy, who was brought from the north with a widespread or military type of lung tuberculosis. Not long ago, his case would have been almost hopeless, but with the modern drugs, he has improved markedly. One of the ones we had to use, caused him to break out in a rash that amounted to blood blisters in places, and this had to be discontinued. In spite of that, with the others that he could take, his lungs have cleared a great deal, and he looks as if he will be able to go back to his parents in due time.

Three little girls who came to us from Anahim Lake district, in behind Bella Coola, made good recoveries and have gone back to their homes.

SEVERANCE

(*Continued from page 3*)

need clothing as well as nourishing food and medical care and a home to which to return. Many of the little half starved abandoned babies are too far gone to recover, but it is amazing what good care combined with love and prayer can do, and some of the most hopeless appearing infants and children after weeks or months of struggle finally became well and hearty. Especially pitiable are the so-called U.N. babies, children of United Nations soldiers, whom nobody wants. Life in a war-torn country is hard enough when a child has a home and parents, but to have neither, to be abandoned, a helpless infant in a cold world, is a pretty hard fate. It is difficult seeing these unfortunate children, to refrain from thinking that their fathers must have a sense of responsibility about on the same level as that of a dog.

One young soldier walking through the children's ward remarked, "If my wife could see this, she would cry for a week."

One Little Lad

One little lad four years old was entirely on his own and living in the railway station. When the winter came, the officer in charge asked us to take the child. A filthy ragged shirt was his complete wardrobe from which skinny legs protruded ulcerated and raw. Their owner was a perfect little savage with no idea how to behave toward others, not knowing enough to go to the bathroom. He was a problem for some time but has gradually become civilized. Then a problem of another sort arose. He could not be sent back to the railway station and we had great difficulty getting him into any orphanage as all are so

OUR HOSPITALS

Overseas Missions Hospitals

(Supported jointly by Overseas Mission Board and W.M.S.)

Angola, Africa—Sara Hurd Scott Memorial—Dondi
—Chissamba
—Camundongo
and 14 rural dispensaries

Korea—Severance Hospital and Medical College in Seoul
Severance Branch Hospital —Koje

India—Indore
Ratlam
Mandleshwar
Hat Piplia
Dhar
Banswara
Neemuch
Co-operatively with other Boards—Vellore Medical College, Ludhiana Medical College

Hong Kong—Support nurse for Leper Colony
Loan two doctors H.K. University and Hospital

Japan—Small grant in aid re two hospitals

Gaza—Arab Refugees—one doctor

W.M.S. Hospitals—Home Missions

Katherine H. Prittie Hospital, Bonnyville, Alberta.
Burns Lake Hospital, Burns Lake, B.C.
John Neil Hospital, Cold Lake, Alberta.
Elizabeth M. Crowe Memorial Hospital, Eriksdale, Man.
Ethelbert General Hospital, Ethelbert, Manitoba.
Gypsumville, Manitoba, (Hospital Unit)
St. Paul's Hospital, Hearst, Ontario.
Battle River Hospital, Manning, Alberta.
Rosedale War Memorial Hospital, Matheson, Ontario.
Hunter Hospital, Teulon, Man.

Home Mission Hospitals

William Edmund Cruise and William Forestt Cruise Memorial Hospital, Vita, Man.
Archer Memorial Hospital. Lamont, Alta.
George McDougall Hospital, Smoky Lake, Alta.
R. W. Large Memorial Hospital, Bella Bella, B.C.
Bella Coola General Hospital, Bella Coola, B.C.
Wrinch Memorial Hospital, Hazelton, B.C.
Skidegate Inlet Hospital, Queen Charlotte City, B.C.

crowded. That unfortunately is a common problem with others than children.

Artificial Limbs for Children

Church World Service has started a shop for making artificial limbs for some of the ten thousand Korean civilians who have lost one or more. The I Corps of the U.S. army is providing funds to provide for such children. This is being done in co-operation with Severance Hospital which has shared its limited space to provide quarters for the shop and gives what surgical treatment is necessary. Miss Thelma Maw in the physiotherapy department does wonders with stiff joints or weak muscles and teaches the use of the new limbs. Several of the wearers not only walk well but run, jump, and ride a bicycle so that the observer cannot tell which leg is the artificial one.

Some of these patients are small children who get about so actively on their crutches that one is inclined to wonder if a leg would be much of an improvement. One small boy tells us that a bad man came one day, killed his father and mother, and shot at him. He knows his name and age and little else about his family. Many children are still being cruelly injured by the bursting of hand grenades that they have found. Four boys have lost both hands and were almost in despair. In Korea, where labour has always been cheap, handicapped people had no chance in the labor market and cripples had no choice but to become beggars, a career that is not looked forward to with anticipation

The plan for these people is to include complete rehabilitation so that they can earn a living for themselves and their families. When they first come they are much depressed. On learning that the men working in the shop are wearing artificial limbs, they begin to hope for themselves. Those who have lost arms are learning to use their new appliances for eating, for opening doors, dialing on the telephone, turning keys, writing, and drawing pictures. One of them is a champion at Chinese checkers and it takes a bit of manipulating to get those small pegs from one hole into another.

Many people visit the hospital from time to time. Often they come bearing gifts of food, supplies, relief goods, or cash donations, all of which have been of great help. Indeed, without them, work would have been greatly curtailed from what it has been.

Medical army officers have given much time and effort to teaching in the medical college and even in the clinics. They appealed for books for the library as all the modern medical books had disappeared. Many books have been received as a result of this. Among our army friends not least have been the Canadian Chaplains and soldiers who seldom come empty handed and some of whose gifts have been most generous.

Relief Parcels Come

The relief supply room is a busy place. Parcels come by mail and are brought by soldiers. Each week, in addition to the patients who come in wrapped in a quilt and have to be clothed when they go out, clothing is given out to from fifty to three hundred people, while bedding and baby clothes for the children's ward almost all comes from relief supplies. What would we ever do without it?

The newest department is that of Social Service which, like orthopedics and physiotherapy, are the first in Seoul. Mrs. Chun visits the homes of patients and is able to help especially those in need of relief clothing or bedding and food. All of the workers are earnest Christians who try to bring comfort and strength to lonely and sad hearts while their bodies are being healed. In times like these when possessions and often family has been lost, people are glad to turn to a God who can be depended upon in an uncertain and troubled world.

School of Nursing

The School of Nursing has recently returned to Seoul. Classes are held in the basement of the former students nurses' residence where it is dry enough when it doesn't rain. They live, all sixty of them including staff nurses, in what was formerly the home of one missionary family. There are catwalks, between rows of double decker cots, more like the lower deck of a transport than a dormitory. The crowding is harder on the night nurses than the others as they are disturbed by the day people coming in and out. But nobody complains. There are too many people with no home at all for that.

UNKRA has given the money for a new roof for the main hospital building. It leaked for a long time and two bombs through it during the war did little to improve it. With the new roof we shall be able again to use the top storey which leaks too badly to put patients in it. That will increase the bed capacity to about one hundred and seventy.

The Home of the Superintendent of the William Edmund Cruise and William Forestt Cruise Memorial Hospital, Vita, Man. The Mission Hall is also shown.

VITA

(*Continued from page* 3)

The Home Mission Board built the hospital and opened it for the Christian service of healing on December 24th, 1923. At first it was a fourteen-bed establishment, but in 1941 a new wing was built and officially dedicated. This wing gave Vita a twenty-three bed and ten bassinet hospital. It is a three storey white painted structure, and is surrounded by beautiful gardens and trees. Modern and complete in its equipment, and always well maintained, it has made a great place for itself and is securing more and more support from the community. Our Church has larger hospitals, but not one of them is more worthy of its interest and support.

The Superintendent

In 1927, Dr. Harold V. Waldon, a young medical graduate of the University of Manitoba, came to the hospital as Superintendent. His work as a medical missionary places him high in the esteem of all those who know the worth of Christian service. In addition he has been a first class administrator, one indication of this being the fact that in all those years there has never been a deficit in operation expenses.

In 1947 the town of Vita was filled to overflowing one Saturday afternoon to pay tribute to Dr. Waldon at the conclusion of twenty years as "doctor, lawyer, minister, veterinary surgeon, and counsellor." The surprised doctor was met by the multitude and a band, escorted to an open car and taken to the Vita National Home, where speeches were made by members of the community and by Dr. Denzil G. Ridout, representing the Board of Home Missions of The United Church of Canada. Dr. Waldon looked down on familiar faces, on people whose lives he had saved, on youngsters he had brought into the world. Gladys Rasmussen, the first baby Dr. Waldon had delivered, handed him the keys to a new Hudson Commodore car. It was completely equipped with air-conditioning, radio, insurance, a license, and 100 gallons of gas. The old car, equipped with special wheels to make it possible to negotiate country roads, has gone over 180,000 miles. Dr. Waldon's territory extends from the Red River to the Ontario boundary, in a 30-mile strip north of the Americ border. There are 12,000 peo there.

Methods of Transportation

When Dr. Waldon first went Vita he visited his patients in wagon behind a team of hors or in open cutter in the wint Sometimes he went part way the C.N.R. hand-car of the secti man, being met at the railro by the farmer who put in the ca to take him the rest of the w by a horse and open sleigh. Th came the specially equipped and now the bombardier shown the photograph (page 3) used winter travel. This is equipp with a comfortable ambulance b when needed.

Patients in the early da arrived in oxen-driven wagons summer and open sleighs in t winter. Now they arrive at t out-patient department in ve swish new cars.

The hospital ministers approximately 6,000 people sc tered over a large area. T people are of about 20 racial backgrounds, among them Ukra ian, Polish, French, Norwegi Swedish, Icelandic, Danish, G man, Dutch, Czechoslovaki Japanese, Hungarian, Rumani Yugoslavian, Jewish, Bohemi and Finnish, in addition to En lish, Irish and Scotch.

At first the people were a lit afraid of what to them was a ve big building, and they were little suspicious of the Engli speaking nurses and doctor w whom they could not talk, b gradually they became impress with the value of the institut to the community, and they beg to patronize it more and more. 1927 there was a staff of five, w 14 beds. In the first three yea 27 babies were born; and average of 131 in-patients a 1,022 out-patients cared for. 1953 there are 12 staff membe 21 beds and 10 bassinettes, 6 in-patients and 7,254 out-patien

Educational Work

When Dr. and Mrs. Wald went to Vita in 1927, Rev. W. Donagh was the resident missio ary, but during the depression t Church had to withdraw him a were unable to send another take his place. He had a visi for the young people of the to and surrounding district, that giving them the opportunity of high school education. He w equipped to teach, and with t consent of the Mission Board a aid from the Department Education, he commenced a hi school in the mission hall. Ve few of the boys and girls co pleted Grade XI or Senior Matr ulation during the early years this activity, but the distri realizing the importance of th higher education for their you people, made a supreme effort take on the responsibility wh Mr. Donagh left. High school wo continued, and in 1950 thirte boys and girls took part in t graduation exercises. After M Donagh's departure Dr. and M

(*Continued on page* 26)

CHURCH SERVICE CLUBS

News of A.O.T.S.

As One That Serves"

The A.O.T.S. Men's Club at St. aul's United Church, Winnipeg, eld a "United Nations" Tea and offee Party. Mr. Justice Ralph aybank, president of the Winnieg Branch of the United Nations ssociation, officially opened the vent and told of the work being one in all parts of the world by e various U.N. organizations. he hall was decorated with large ags of the 51 nations comprising e United Nations and representaves of Japan, China, Ukraine, oland, Sweden, Denmark, Africa nd Scotland appeared in native ostumes to assist at pouring. The ome cooking table was ably anned by a couple of Irishmen—aterially aiding the day's finanal receipts. A portion of the roceeds was donated to the nited Nations for relief work.

The Pilot Mound (Manitoba) .O.T.S. Club members rolled up eir sleeves and donned aprons a recent Saturday evening to rovide a varied menu of food r all who came along—and the all was filled all evening. The en supplied sandwiches, cake, le, ice cream, coffee and tea— a very reasonable price and nded with a profit of $80. The xperience gained on this occaon has prompted the men to onsider putting on something ke a wiener roast in the near ture—with an all-male crew at e cooking and serving end. The .O.T.S. club is assisting on the ew extension to the Church buildg being erected this summer.

Kelowna (B.C) members paid a sit to neighbouring Rutland .O.T.S. for a supper meeting cently. Mr. F. Conybeare who as spent many years in the Northest Territories gave an address conditions in the Northland. his meeting closed the season's tivities.

Men's Choir

Originally proposed by Gordon Kemp, then President of the Vancouver and Lower Mainland District Council (and now of Guelph) the A.O.T.S. Men's Choir was fortunate in securing James Sparke as conductor and Mrs. Harry Holden, an accomplished musician, as pianist.

The third year of this organization has just been completed and the Choir is becoming recognized as one of the fine musical groups of the city. Its members come from not only A.O.T.S. Clubs but from United Churches where there are no men's clubs, from Anglican and other Churches, and two or three have at present no Church connection. All, however, are drawn together for a common purpose, to render service through song and to enjoy the fellowship of like-minded men.

The last concert of the season was given at the Columbia United Mission Church in Vancouver to help raise funds to send underprivileged children of the neighbourhood to camp. Other programmes during the year were given at the Borstal Home for boys, Senior Citizens Home of the United Church in Burnaby, Oakalla Jail, Hycroft Veterans' Home and the Canadian National Institute for the Blind.

Engagements often take the Choir out to Fraser Valley points. A goodly number of A.O.T.S. Clubs have been helped in raising funds for local objectives.

Two Gavels

The Duncan, B.C., A.O.T.S. is a "two-fisted" organization. At its recent meeting it was presented with two gavels, one from the National A.O.T.S. Council and the other made by the Duncan Tuxis Square. The one from the National Council is a travelling gavel. It will be retained in Vancouver Island. Mr. J. C. Nimmo, made the presentation for the National Council and Charlie Ennals, Jr., for the Tuxis. At the meetings, arrangements were made for a fun fair.

nior Congregation Sunday School Class, Grace United Church, Wainwright, ta., who won the attendance record for 1952-53. Back row, left to right: rry Miflin, Vernon Murray, Russell Haight, Joan Lauderdale, Mrs. J. A. milton, teacher, Brian Walker, Donald Haight, David Glazer, Robert uderdale; front row: Heather Rattray, Marjorie MacFarland, Verna Murray, rmaine Rathburn, Lynn Kennedy, Janice Murray, Dixie Rattray. This class s two pairs of twins—Vernon and Verna Murray, Heather and Dixie Rattray.

Riverview United Church, Victoria, B.C., organized 1914. Left, Church building in 1947. Right, Church as it is today after complete reconstruction. The Metropolitan Council made a grant of $2,000, the rest was contributed in cash and labour by the congregation under leadership of Rev. C. H. Ballard, now retired. Present minister, Rev. Bryce Wallace.

Annual Council

One hundred and twenty-five representatives of 21 Winnipeg A.O.T.S. Clubs and members from Selkirk, Manitoba and Dryden, Ontario, attended the annual meeting of the Manitoba Council of A.O.T.S. Clubs recently at Westminster United Church, Winnipeg. Election of officers was held with the new slate being installed by G. Brydon McCrea, National President. Dr. J. W. Simpson is the new Council President. Reports given indicated the Council had a banner year. The treasurer indicated that over $2,000 had been received with $1,000 being turned over to the National Office for extension work. New Clubs had been formed at Fort Frances, Selkirk, Russell and Minnedosa. Assistance was given to the Winnipeg Stellars, senior basketball team and to the Winnipeg Sunday School Basketball League. The travelling gavel had been moved from Regent's Park Club to King Memorial, thence to Fort Garry, to St. Andrew's-Elgin Avenue, and finally to the Sparling Club. Entertainment for the evening was provided by several of the local clubs, assisted by members of St. Andrew's-River Heights Young People's Club. Rev. Jack Patterson was master of ceremonies for the entertainment. Fred K. Tully, the retiring Council President, was chairman.

Plan Campaign

Meeting at Regina, Sask., June 13-14, in annual session, the National Association of A.O.T.S. (as one that serves) decided to study the census returns as they dealt with United Church members and take action where possible. The census figures show more United Church people than are accounted for in the Church returns. The A.O.T.S. declared their intention of building up their membership from these unchurch-related men.

The report showed that there were 167 A.O.T.S. clubs in six of the Provinces. Forty-four were added last year.

Mr. Ralph Young, General Secretary of the National Committee of United Church Men, paid tribute to the work of the A.O.T.S. and said that his department was co-operating in publicizing the work of the A.O.T.S. as the service club organization of the United Church.

Mr. G. Brydon McCrea, Winnipeg, the National President, speaking at a banquet for the members in Regina's Knox-Metropolitan Church traced the history of the A.O.T.S. from the time it was started by Dr. H. W. Riggs in Vancouver thirty years ago to its present flourishing condition. He paid tribute to the work done by the Executive Secretary, D. R. Poole.

Missionaries Designated

Rev. J. Murray and Mrs. MacInnes were designated as missionaries to Angola, Portuguese West Africa, at a special service in St. Andrew's Church, Norton, N.B., June 25th. Rev. Wm. Briggs, D.D., Chairman, Saint John Presbytery, acted on behalf of the Board of Overseas Missions. Rev. George Gillis, Saint John, preached on "Significant Voices." Rev. H. L. Chappell, presented the missionaries who were escorted by Revs. D. K. MacLeod, Sussex, and A. G. Philpotts, Hampton, N.B.

Dr. Briggs set them apart in an impressive ceremony and presented a copy of the Bible, a gift from the Overseas Missions Board.

Mr. and Mrs. MacInnes with their two children will sail in September for Portugal for language study.

Following the service a reception was held in the home of Mr. and Mrs. Patriquen, Norton.

Spiritual Healing: A Challenge

REBA HUDSON, Toronto, Ont.

Christ healed at once all those who came to Him in simple faith and unconditional surrender. He never doubted the Father's will—that He should heal and that they should be healed. God created man in His own image, and Jesus could not rest, even on Sunday, until, through Him, they had been made whole. In His ministry there were no incurables.

Christ heals today. God is still our loving Father, whose pleasure it is to "give good gifts to His children," and Jesus is still waiting, longing to transmit the Father's Power to those who will open themselves wide to receive it.

Believing in Him and His mighty works, more and more of His followers are becoming channels for His Healing Love; more and more the promises of Jesus in all their wonder are being claimed with Life Abundant as the result.

The term **Spiritual Healing** includes healing of spirit, mind and body, which are so closely interwoven that they must be dealt with as a whole. First must come healing of the spirit, belief, absolute faith in God and in His Son, our Lord. "Seek first the Kingdom of God and His righteousness and all these things shall be added to you."

There is a great resurgence of Spiritual Healing on this continent and in Britain. Many healing services are held, following preliminary instruction of the supplicants; hundreds of prayer-groups which deal especially with prayers for healing meet regularly, and to some of these the sick may write asking for their intercession. Excellent magazines stressing Divine Healing are published, some with a high literary standard. Over 40 beautifully situated **Camps Farthest Out**, in the United States and Canada, provide deep spiritual fare and include healing in their message as a matter of course. Leaders in these Camps during the past two years have included Dr. Frank Laubach, Dr. Glenn Clark (the founder), Starr Daily and Rufus Moseley — all mighty in faith.

Jesus said to His disciples, "And greater things than these shall you do," and "Why, everything is possible to him who believes." Wherein has His Church failed Him? Certainly our United Church of Canada has failed in this respect. Jesus sent His disciples to teach, preach and heal—all three in one Divine mission. He did not say, "Now, you, James and John, are to teach only. You, Peter and Philip, are to preach only. You, Matthew and Barnabas, are only to heal. . . ." Christian Healing is on the march, and until our Church accepts the challenge to step out into the glorious freedom of its full ministry it will still go limping.

Those who are in tune feel this tremendous God-Power pouring into our world. It has always been available but our spiritual eyes have been blinded and our courage lacking to use it in the healing of our sick, and we have uncomfortably kept its high promises dimmed and unacknowledged. We have left its application, for the most part, to the Roman Catholic Church, Christian Science, Unity, and to certain evangelical organizations. Of our Protestant Churches the Church of England has taken the greatest strides in this direction.

The "Praying Elders"

"Is anyone ill? Let him send for the elders of the Church, and let them pray over him. And the prayer of faith will restore the sick man." Where are praying "elders," ministers and consecrated parishioners who may be called on for such service today, **believing utterly** that through their intercession and the Laying-on-of-hands the sick will be healed? Remember how Jesus **touched** them?

Why is the application of this branch of His mission (one so loved of Him) not taught in our theological colleges? Why are services of Spiritual healing not held regularly in our Churches? The charge to heal was indisputably clear in Christ's commission to His Church. Many of our United Church members in their desperate need flock to leaders of Christian Healing of other Churches and so find wholeness in the warm full Gospel of Jesus. Let us begin **now** to remedy this lack of tradition of healing in our Church.

The Divine Power is here, ready to pour into us and through us—to others.

The need is here. God needs us. An agonized world needs us. We need to be used in Christ's service **to the full.**

The Master's example is here, His promises and His commands.

Our love for Him is here, and His for us.

What, then, are we waiting for?

Youth Idea Exchange Conference

The 4th annual Idea Exchange Youth Conference will have as its leader Rev. Harold E. Frid, minister of Rhodes Avenue Church, Toronto. He will lead a panel on youth work under the heading "Problems, Problems."

The Conference will be held in Knox Church, Agincourt, Ontario, on November 16th.

James Denney on Union

G. GRAHAM, Priceville, Ont.

The English speaking bishops of the world in the Conference at Lambeth, London, Eng., over fifty years ago adopted as a basis on which they could treat for union with other Churches, "the acceptance of Holy Scripture, of the sacrament of baptism and the Lord's Supper, of the Apostles and the Nicene Creeds and of the Historic Episcopate." Principal James Denney of the United Free Church College, Glasgow, Scotland, writes of this in **The Expositor's Bible** as follows: "In other words, diocesan bishops are as essential to the constitution of the Church as the preaching of the Word of God and the administration of the Sacraments." "That," he says, "is an opinion which one may say, without offence, has neither history nor reason on its side."

He writes also on 2nd Cor. 10: 7-18: "We are all too ready to unchurch others; to say 'we are Christ's' with an emphasis which means that others are not. Churches with a strong organization are especially tempted to this unchristian narrowness and pride. Their members think almost instinctively of other Christians as outsiders and inferiors; they would like to take them in, to re-ordain their ministers, to reform their constitution, to give validity to their sacraments, in one word to legitimate them as Christians and Christian societies. All this is mere unintelligence and arrogance. Legitimacy is a convenient and respectable political fiction; but to make the constitution of any Christian body which has developed under the pressure of historical exegencies, the law for the legitimation of Christian life, ministry and worship everywhere, is to deny the essential character of the Christian religion. It is to play toward men whom Christ has legitimated by His Spirit, and by His blessing on their work, precisely the part which the Judaisers played toward Paul; and to compromise with it is to betray Christ, and to renounce the freedom of the Spirit.

"To betray Christ is also to betray His Gospel. Historic episcopacy may have an appeal from the human viewpoint and desire but it by no means represents Biblical or Gospel revelation. The history of its influence by no means justifies its maintenance as an essential principle of the Church or of union being conditioned on its acceptance. God may use men at times in what ways and forms they will open the doors, but that does not prove them to be His ways or His Word and to seek to make them binding in regard to union will be to usurp the place of the Apostle Paul's great desire for our 'endeavouring to keep the unity of Christ's redeeming Spirit in the bond of peace'."

We have here the clear meaning of a considerate, devoted, mature Christian scholar, whose qualifications are kindred to the insight and love of the Apostles. "But unto every one of us is given grace according to the measure of the gift of Christ." Ephesians 4: 7.

Those Ministeria Expenses

L. T. C. HARBOUR
Foremost, Alta.

Harvey Clarke, in his ar "In For Life?" (**Observer**, 15th) gave a neat account of initial expenses which must paid by a young minister, special reference to the main ance of an automobile. If article was meant to let the t be known about these exper for the edification of any yo men who might be thinking o ministry as a vocation, then truth was well displayed. I n confess, however, that I was with a bad taste when I conclu the article.

I am a young minister (Mc '52) who had to pay as much not more, as Mr. Clarke tov insurance, pension fund, and maintenance, etc. Since my arr at Foremost in September 1 I have travelled over 13,000 m on pastoral work in a car w is still being financed. I see reason, however, to complain my lot when I compare it those of many other univer graduates to whom we re service in our ministry.

When I entered the active m istry, I found myself in a posi to marry, and recently my presented me with a son. expense of this small famil no great burden on my bud because my profession enabled to forget the expense of furn ing a home. When I wish to tra I can do so at half-fare on roads. The Church financed auto trip across Canada f Montreal to Southern Alb This included the expense of m ing personal belongings. Wh wished to insure my life and I was able to do so through special rates awarded to minis Certain privileges enabled u cut down hospital expenses w my son was born. Above all, people on my charge are generous in giving us things eggs, cream and other foods w they grow on the farm.

How many young graduates able to be married, and, wit requiring the wife to work as as the husband, furnish a ho How many young couples forced to wait long periods be they can marry, and, if marry, wait a long time be they can enjoy the gift of dren? Not many, because t salaries are less, generally, $200 per month. Those who in large cities must spend a ious amounts each month in r and taxes to live in small and apartments. I am sure our young laymen, after all t initial expenses, are in no be financial position than many o whom they support through t free will offerings. Surely we the face of this, can at least a to pay $71 per month to fin a car, and finance its repairs.

whose homes are generally larger han a $75 month apartment, and are rent-free, we can do that as we make our little contribution to the furtherance of the kingdom of God!

"How much can a Church expect?" It can expect this and more. We have not yet resisted to the point of shedding our blood. We have a long way to go to meet the high standard of life set by our Lord.

The United Church of Canada provides for its ministers better han any other communion in the ountry. I am deeply grateful for his, and I have faith that our ommunion will continue to improve her ministers' lot, as she ees fit, through Jesus Christ our Lord.

"On the Growing Edge"

Although it may be small when ompared with other Sunday chools, Timothy Eaton Memorial Church School, Toronto, is a growing and a going concern." It s growing in numbers of pupils, ut it is growing also in the use f new methods and techniques as ell as in materials being used.

Under the direction of Rev. ack W. S. Wallens, as Minister f Christian Education, this hurch School is and has been xperimenting in many different elds of Sunday School work. nder the superintendency of Mr. red M. Payne, and lately of Ir. Abe Wilson, the School has dvanced in many areas of work.

The Church School at Timothy aton Memorial Church meets at he same time as the morning hurch service. This it does beause it serves people in all areas f Toronto. Since it is not a comunity Church, the School uses he time that it can serve the hildren best. To meet this nonesident problem, the teachers nd staff are endeavouring to raise he quality of the work.

To conquer the inevitable roblem of insufficient staff, this chool, through the help of the ommittee on Christian Education f this Church, approached all embers of the Church with a irect questionnaire asking them volunteer in which Christian ducation capacity they wished to erve their Church. The response as gratifying, and from it most f the staff of 80 for the School ere discovered. Each prospective eacher was presented with a 65-age Manual prepared by Mr. Vallens, who is a Christian Eduation specialist. This Manual lays ut specifically the task of leading teaching in such a School. It escribes how to prepare lessons, ow to use many different techiques, as well as laying out in etail the resources available to ach and every teacher. On the ird Sunday of every month, the chool holds a "Staff Luncheon." his begins about fifteen minutes fter the closing of the School for the day. It provides fellowship, intensive teacher training, and a one hour period for department planning with all staff present. It closes by three o'clock in the afternoon, so that those who have other plans for the day have an opportunity to carry them out.

Experimenting in Methods

The Church School is growing by experimenting for a few months or a year at a time with many different efforts to improve its effectiveness. The first of these experiments was to use Church and Missionary envelopes similar to those used in the senior Church for every child in one department for a period of three months. It proved so successful in raising interest among the children as well as increasing the givings that the plan was introduced to the whole School and has continued ever since. The parents report that the children have expressed their approval. The Church School treasurer has reported that the givings are up one-third.

Other experiments conducted or in effect at present are ones involving teaching materials. In one of the younger departments, the present United Church material was used as a basis but more activity was introduced in the class session. This activity was not just action for its own sake but a recapitulation of the lesson for the day in an active and incidental learning form. As noted above, this was adopted by the department only after four months trial.

Courses are now being prepared along the idea of having a textbook for each year from the beginning of the Primary to the end of the Intermediate Department. This is based on the idea of the method of the Public Schools. One age group of the Junior Department has been experimenting with this for a whole year. More courses are in preparation to complete the series.

Several innovations within the School itself are arousing the interest of the students. One of these is the introduction of a "Record Library." There is a nominal fee to join, plus a very small charge each week a record is taken out. In this way, children are taking into their homes good recordings of Bible stories, hymns, etc. The only real complication is to get sufficient records of the right quality to supply the demand.

Another innovation is the presentation of a Timothy Eaton Memorial Church School Exposition, along the line of the United Church Exposition. To this all the children and adults of the congregation are invited. At this time, all the materials prepared by the pupils will be on display, but also all the latest equipment, films, records, etc., will be displayed and shown. It is hoped to acquaint the members of the congregation with the ways in which the School has advanced, as well as to introduce them to the latest development in Church School methods and materials.

Nationalization of the Liquor Traffic

W. H. STERNE, Edmonton, Alberta

The General Council of 1944 adopted a motion urging "the Federal Government to give consideration to the "nationalization of the alcohol industry." (See **Record of Proceedings,** pp. 130 and 55.) An amendment to the motion, also a motion to refer to Presbyteries and Conferences were introduced but were lost. (See p. 55.) The adopted motion included a request asking for "the setting up of a Royal Commission to assemble the facts and make a study of all phases of the liquor problem in Canada."

The Record of Proceedings of the four subsequent General Councils since 1944 do not repeat similar requests, nor do they make any reference whatever to the "proposal." Further, as far as I am aware no Presbytery or Conference has been officially requested to consider the "proposal" and report its mind in the matter. Here, the "proposal" was introduced from the floor by a member of the Edmonton Presbytery several months ago. At two or more meetings it was laid on the table, but at the Nov. 25, 1952, meeting the following are the concluding words of a motion adopted on a majority vote, "We would urge that the Federal Government give consideration to the nationalization of the **manufacture** and **distribution** of beverage alcohol, and that this matter be placed on the agenda of the next Dominion-Provincial Conference, and that a Royal Commission be set up to assemble facts and make a study of the liquor problem in Canada. In so doing we endorse the action of the General Council of 1944."

Now let it be noted here—all the General Council of 1944 did about this question is as recorded in the pages referred to above, and as quoted from the **Record of Proceedings.** There is no mention of the "nationalization of the **manufacture** and **distribution** of beverage alcohol" — a part of the resolution or recommendation adopted by the Edmonton Presbytery.

And now Dr. Mutchmor is reported as urging, among other things, "The nationalization of the beer, wine and spirits business, 'lock, stock and barrel'." (**Observer,** March 15, page 16.)

Look At It Now

Now if we should ever have the nationalization of the manufacture and distribution of beverage alcohol, here is the picture that will confront us. We better look at it **now**! THE PEOPLE! ALL THE CANADIAN PEOPLE in the Liquor Business!! THE PEOPLE'S MONEY to buy and take over, or build anew, Breweries and Distilleries with all the necessary equipment for the manufacture and Sale of Booze and the Organizing of a Special Department to run the Traffic—in the name of and for THE PEOPLE—ALL THE PEOPLE—total abstainers, moderate drinkers, heavy drinkers, alcoholics! THAT is part of the picture that we must look at and face up to—the CAPITALIZATION of a multi-million dollar enterprise with the TAXPAYERS' MONEY. To take this business out of the hands of private or joint stock ownership the present system of licensing the manufacture and sale of Booze would have to be discontinued, which means that the PEOPLE'S Government would either have to buy up, with the TAXPAYERS' money, the existing necessary physical assets and equipment or build and equip OUR OWN.

Another fact we could have to face and suffer under would be an autocracy that would not be surpassed by anything behind the Iron Curtain, for if any Government, irrespective of party, takes over **any kind** of enterprise, a monopoly of the most powerful type is set up, and We — THE PEOPLE—could find ourselves in a situation so well described by that famous statement of Lord Acton (the English Historian)—**"Power Corrupts, Absolute Power Corrupts Absolutely."**

In this respect it might be well to recall the statement of Lord Macaulay—"Our rulers will best promote the improvement of the people by strictly confining themselves to their own, legitimate duties—by leaving capital to find its most lucrative course; commodities their fair price; industry and intelligence their natural reward; idleness and folly their natural punishment—by maintaining peace, by defending property, by diminishing the price of law and by observing strict economy in every department of State. Let the Government do this: the PEOPLE will assuredly do the rest."

Further, on general principles, irrespective of the kind of enterprise or product, when any Government, elected to office "by the PEOPLE, for the PEOPLE," owns and operates any enterprise there is a lack of competitive effort required to improve and to keep costs down — costs to the TAXPAYER. Let us think about this now, and never forget it, that should the Nationalization of the Liquor Traffic ever become effective (which God forbid) and we —the PEOPLE, engage in the manufacture and merchandising of a product which has left more casualties along its slimy trail than all the wars of all time, we, the PEOPLE, the TAXPAYERS, will be deep in the **"red"**—as red as the blood of its slain victims. For no Government—Federal or

(*Continued on page* 26)

Rev. Charles B. Templeton, well known in Canada as an Evangelist, was honoured by Lafayette College, Easton, Penn., at its Baccalaureate Services in June with the degree of Doctor of Divinity (honoris causa).

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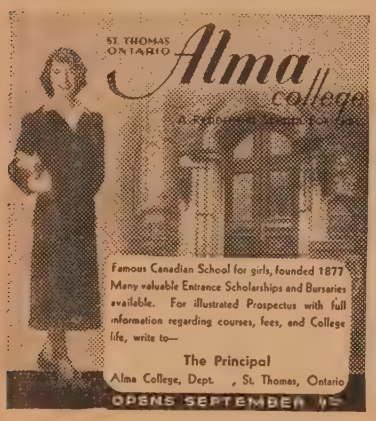

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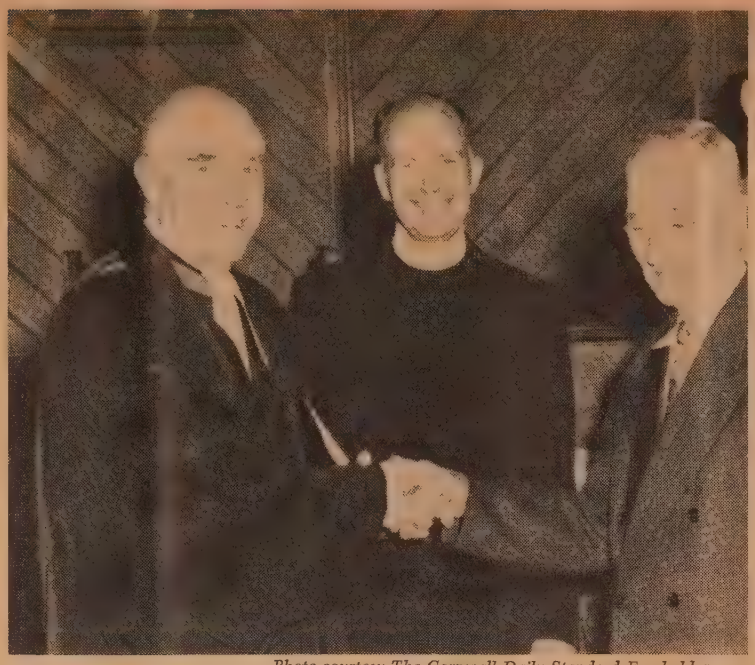

Photo courtesy The Cornwall Daily Standard-Freeholder

Right Rev. A. A. Scott, D.D., Moderator of The United Church of Canada, was special speaker at Wales, Ontario, United Church for the 60th anniversary of its building. Dr. Scott is greeted by Rev. A. E. Wilfong, minister, and Albert Hoople, Church Session member who had an active part in the original building project.

Moderator at Wales, Ont.

It was sixty years ago that the Presbyterian folk of Wales, Ont., began worshipping in their new Church. On Sunday, June 21st, 1953, Right Rev. A. A. Scott, D.D., Moderator of The United Church of Canada, preached the anniversary sermon in the building which has served the community so long and well.

Two men who took an active part in the erection of the structure were present at the special service. Albert Hoople and Arthur Stuart were among the numerous group of farmers and villagers who provided the volunteer labour which was the greater portion of the physical effort which went into it. Moreover, they have both been most active members during that time.

The Moderator, speaking in the morning, delivered an inspiring address built around the theme of modern life and the ideas of Christianity. He emphasized particularly the place of the layman as a "minister" in the Church of today.

In the evening, Rev. W. W. Conrad, Huntingdon, Que., who was minister from 1920 to 1926, and the last Presbyterian minister at Wales, was the guest speaker.

On the following Tuesday evening a dinner was held in honour of the event, and several former ministers of the charge were present. Rev. H. W. Cliff, minister from 1909-1911, Rev. W. W. Conrad, Rev. John McPherson, Rev. Howard Hamilton, and Mr. Ted McLeod, the student minister who preached on the charge during the winter of 1951-52.

In the intervening years the building has been renovated and completely redecorated several times, the most drastic change, perhaps, being the reversal of the pulpit from the south to the north end of the building a few years after it was completed. In addition a church hall has been erected beside the original edifice.

Wales was formerly associated with the Presbyterian Churches at Lunenburg and Newington, and since Church union has been a part of the Wales, Moulinette and Mille Roches pastoral charge. The present minister is Rev. A. E. Wilfong, who introduced Dr. Scott at the Sunday service and acted as chairman for the program on Tuesday evening in which all the former ministers and Rev. L. J. F. Macmorine, Anglican rector at Wales and Rural Dean for Stormont, took part. The Woman's Auxiliary presented a pulpit drape and runner for the communion table in honour of the occasion.

Toronto Club Go to Five Oaks

The Senior Women's Club of Trinity United Church, Toronto, under the direction of Mrs. F. J. Vowles and Miss Ethel Lampman visited Five Oaks, the new Christian Workers' Centre for the five central Conferences of the United Church at Paris, Ontario, in June. Rev. Beverly Oaten, Director, gave an enlightening and inspirational talk on the origin and purpose of Five Oaks. In appreciation of his work the Club presented Mr. Oaten with a cheque for $25 to be used as he saw fit. Mrs. Ernest Bott, Dr. and Mrs. E. Crossley Hunter and Dr. Stanley Greenslade accompanied the ladies.

Lay Association Conference in B.C.

The 8th Annual Summer Conference the British Columbia Lay Association w be held in 6th Avenue Church, New We minster, B.C., August 22nd. Mr. Iv Robison, Calgary, Alta., will be the speak Others contributing will be Harry Murpl Past President B.C. Lay Association, w will report on the 1st National Conferen of United Church Men, Elgin House, a D. R. Poole, National Secretary A.O.T. reporting on the recent National Conferen of A.O.T.S. Men's Clubs in Regina.

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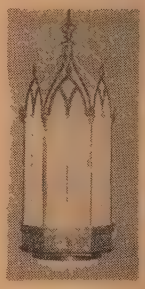

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Letters

tay Away

Dear Sir,—Now that moving me has come again for some inisters, how about some advice the moving ministers to stay vay from their former parishes r at least one year until the ew man gets a chance to become quainted with his people.

Some ministers are observing is carefully while others forget ere is such a thing as minisrial ethics.

It has come to my attention at in a Parish not far from me, e former minister not only has en back three or four times but so has visited the sick, the reaved, etc. Meanwhile the new an is trying to gain the conlence of his people and to tablish a relationship in which can be of help to them, and if ly the former man would cone his energies to his new field is could be done much quicker.

It is time for some straight lking on this matter—ministers ay on your new fields and if you ok closely enough there, you'll d people to help and to comfort d these should challenge your lents and energies.

Every minister knows what he ould do in this regard, and it's gh time we practised, ourselves, me of the things we preach out, by showing a little thoughtlness for the other fellow.

"Ethics"

he Revised Standard ersion of the Bible

Dear Sir,—Now and then we ar some slighting remarks made out the Revised Standard Verin of the Bible, not only by ymen but by men in the pulpit well. In my own personal inion, which of course is far om being infallible, it was high me for a revision of the old ing James Version.

At the time when King James dered his professors to translate e Book into the English lanage, the grace or disgrace, hich a Monarch could bestow his subjects, was a powerful fluence on the thinking of the ople, resulting in rather mild, not to say lukewarm portions the Word, in places where ildness was not called for. Take an example Matthew 5: 21-27, here the old version goes like is: "But I say unto you, that hosoever is angry with his other without a cause, shall in danger of the Judgment." hoever heard of a man getting gry without a cause. The very ea of quoting our Lord as ying such a thing is revolting.

As far as flowery language es, there is no doubt, that the d translation is without peer, t where the truth is concerned, ain people prefer it plain.

G. Halbgewacks
Ruthven, Ontario.

Our Sundays

Dear Sir,—We can't build a United Church of power and influence, a world for peace, or good individuals without spiritual advancement and moral education. We have one day in seven, set apart for considering spiritual matters. How is it spent?

Church seems to put some people in very bad humour for the rest of the day—you may have noticed. (It isn't pleasant to be told one is a "sinner.") The Elder may clean his car or weed in his garden, after dinner, or take a nap. One hears business women telling how they painted walls or cleaned the house "on Sunday." The "New Canadian" lolls in the park or saunters about looking in shop windows. Some get into the "jalopy" and have a "picnic." Ottawa is organizing a "Forum," and Mr. Justice Kellock is a member. We knew him at Walmer Road Baptist Church—a fine man. But ordinary people need an easier access to wisdom, so why can't the Sacred Movies, of Rev. Anson Moorhouse be used?

"The movies" always attract, and to inspire and teach, by means of visual education should be acceptable. Monday morning's reports of fights, drinking bouts, even murders, might not be so numerous, if there was a "place to go" on a Sunday afternoon, and inspiration there.

Rena Chandler
London, Ontario.

Thanks from Norwood

Dear Sir,—In your issue of April 15th, 1953, Norwood United Church Choir placed an ad appealing for choir gowns and library.

The response was beyond our expectations. We now have a workable library, gowns and caps for all and a few spares.

The gowns were purchased at a very nominal price. Some music we purchased but we received gratis about twenty-five selections in adequate quantities from other United Churches.

An unknown donor sent us twenty dollars and a most heartwarming letter was received signed "A Friend."

Through the generosity of the Norwood Presbyterian friends we are able to carry on in their Church.

We are not downhearted nor discouraged, rebuilding plans are well in hand; all organizations are functioning with high hopes and good morale, fully conscious that the work to be done requires team work and wholehearted enthusiasm by all members and friends.

We face the future strong in faith that He who sees a sparrow fall will guide and direct our efforts to His glory.

Chas. A. Carter (Choirleader)
Havelock, Ontario.

Didn't Like Film

Dear Sir,—The writer recently saw the screen picture "No Other Gods Before Me," which is supposed to be a help to the Missionary and Maintenance Committee. In my humble opinion, such a picture is never going to add a Dollar to the Fund.

The M. and M. Committee might better conserve their resources, rather than spend on pictures as poor as the one I saw.

Good sound preaching with exhortation will do more to advance the cause of Christianity (which of course means Missions) than any number of pictures, if they are no better than "No Other Gods Before Me."

Napanee, Ont. J. H. Moffat.

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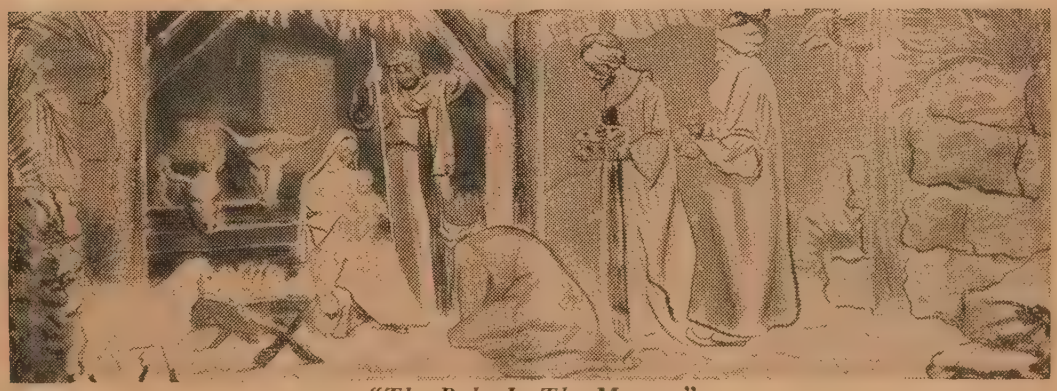

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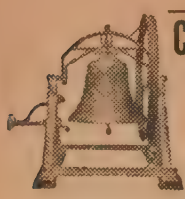

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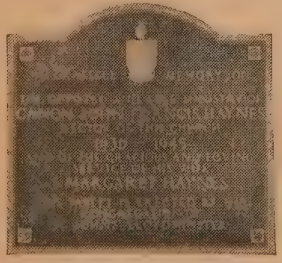

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HONOURS

(*Continued from page 5*)

Scotland—A Good Place To Live In

One vacant Church in the Hebrides at least will be filled—not by a Highlander but by a Dutchman. The Presbytery of Mull has ordained the Rev. A. Goodheer, the six-foot, 40-year-old Utrecht University man. His special knowledge of Indonesian literature won't be much practical use in the Isle of Tiree where he is to be stationed. An expert linguist, he has added Gaelic to his six other languages. After suffering privations under the Nazi rule and after tempest-tossed Europe, the Isle of Tiree must seem a haven of the blest.

Scotland A Good Place To Live In, To Get Out Of?

I have just written two letters to Canada for lads who have emigrated and are applying for jobs in the country of their adoption. Scotland is still forward in its favourite export — men! "In the three opening decades of this century the Scottish net emigration rate per cent. of population is three times that of Italy and sixteen times as high as that of England and Wales" (**Scottish Historical Review**, 1949). That is between 1901 and 1931 about 884,000 Scots emigrated; this despite the fact that our total population is less than 5 million. Alarm is felt here that the virile and skilled youth educated to one of the keenest standards in the world is leaving the country, whilst we are "over-populated" with old and thus unproductive people. The economists, who are always matter-minded folk, will always be alarmists. They are always mistaking culture for washing-machines, and trying to equate happiness with motor cars. Scotland is still a good place to live in!

On the little island of Soay, off the Isle of Skye, there lived 27 people who paid a nominal rent for their "but and ben" of £1 per annum. Last week they were evacuated, lock, stock and barrel. Cows, furniture, Mrs. Campbell's rose tree, Mr. MacDonald's white cat, leeks and cabbages, collie dogs and radio sets, were all stowed away for use on the larger island of Mull where they are to be settled and the promise of a fuller life assured. But what is the fuller life? The fuller life will include houses with rents from £16 to £22. Inside the houses there is electricity and magic gadget world will be theirs. Blessed exchange! It was said that the older people were distressed when the hour of departure came. They left to the sound of a lament on the bagpipes.

Busman's Holiday

Meanwhile I am packing my bags and my wife is giving the manse a rapid once-over. We are going on holiday. Holiday? Well not exactly. I shall still be preaching twice a Sunday, and of course there are three weddings, and I'll officiate at any funeral, and for my wife it will be a change of sink and a different cooker. But for us all it will be a change, and as it is to be Arbroath we shall be able to sample an Arbroath "Smokie."

ALBERTA

(*Continued from page 7*)

Ordination

The ordination and commissioning service is the highlight of every Conference. On Tuesday evening, June 9th, three missionaries were commissioned and seven ministers ordained. The President, Dr. G. H. Villett, conducted the service, assisted by the Principal of St. Stephen's, Rev. E. J. Thompson, Ph.D. Music was provided by the combined choirs of Central and Wesley United Churches.

Rev. R. D. Smith, minister of the Conference Church, addressed the ordinands. There are three functions of the minister that are closely related, he said. The first is to see man as a child and servant of God, the second to proclaim Christ, and the third to minister the Word and sacraments.

Those commissioned were Miss Dorothy Ellen Reid, Reg.N., of Edmonton; Miss Mary Elsie Deakins, Reg.N., of Calgary; and Miss Eleanor Cosens, B.A., of Toronto. Miss Reid has been appointed to the hospital at Teulon, Manitoba, Miss Deakins to the hospital at Bonnyville, Alberta, and Miss Cosens to Newcastle, Alberta.

Those ordained to the ministry were: William Edgar Mullen, B.A., B.D.; Leonard J. Murto, B.A., B.D.; Peter Tennant Ream, M.A., B.D.; Clifford Tomkins Wilkinson, B.A., B.D.; Oliver C. Seward, B.A., B.D., and John T. Wood.

Spirited Debates

The Conference showed its concern for modern social trends by its pronouncements on peace, observance of the Lord's Day, gambling, and care for the aged. Debates reflected keen interest in all matters. The vote on a special Conference office was 63 to 61, reflecting a closely divided opinion.

TORONTO

(*Continued from page 7*)

city of Toronto requires four or five new ministers every year as between twenty and thirty new charges are being established there. On the other hand, many of the rural charges, particularly in Dufferin and Peel, Grey and Simcoe Presbyteries, have ordained ministers with less than one hundred supporting families. A special committee has been working to re-align some of these charges by making more three-point, and in some cases, four-point charges. No doubt in time some Churches will be closed. In this connection a wise word was spoken by a layman from Simcoe Presbytery when he urged the Conference to see to it that no unused Church is sold for secular purposes. Said Mr. Ward Goodfellow: "It is not very inspiring to see a Church that for years and years has been used as a place of worship used as a stable or barn, with bales of hay sticking out of broken windows."

Elections

Space does not permit anythi like a complete survey of all th the Conference did and said. W all owe a great debt to the reti ing President, Rev. Wesley Hu nisett, D.D., for over thirty yea the devoted servant of the Chur and its Master in the downtow work at the Fred Victor Missio for his kindly, generous and effe tive leadership during the pa year. The readers of **The Observ** will be interested to know th Rev. Crossley Hunter, D.D., w chosen as President, that all t other officers were re-elected, a that the Rev. Stanley Greenslad D.D., was elected as Chairman the Settlement Committee, wi Rev. Mel Boyd as Secretary. T Conference accepted an invitati to meet in 1954 in North Bay, t first time we have met outside t city of Toronto since 1940, wh we went to Owen Sound.

Golden Wedding at Barrie, Ontario

Open House to all the frien and relatives of Rev. and M Wm. R. Clements at Barrie, On marked the Golden Weddi anniversary on July 4th of t highly respected couple. A dinn for twenty-two relatives, includi five children and six grandch dren, was enjoyed at the Bayste Lodge the following day.

Mr. Clements is well known the Barrie district, having held number of pastorates in the are He organized Churches at Lard Lake and Chaput Hughes northern Ontario. As a student organized the Riverdale Chur Toronto, in a tent on the very sp where now this influential Chur stands.

Both Mr. and Mrs. Clements a in good health and enjoying th retirement.

Montreal and Ottawa Lay President

Speaking before a reco attendance of the Montreal a Ottawa Conference Lay Asso ation Annual meeting in We mount Park-Emmanuel Chur Westmount, Quebec, Rev. J. Thomson, Dean of the Faculty Divinity, McGill Universit described the fundamentals Protestantism and challenged h hearers to maintain them.

R. Kenneth Campbell of Otta was elected President of the Ass ciation, and R. Munroe School Ottawa, Secretary.

D.P. STORY

(*Continued from page 13*)

welcomed religious exiles from t Continent: John a Lasco, Poli Nobleman, who assisted John Kn with the Constitution of the Pr byterian Church of Scotlan Comenius the Czech, once offer the first Presidency of Harvar the Moravians and the Camisar from whom John Wesley dr much of his inspiration. In t comparison, our brethren of t United States do not come second best.

The Doorbell Rang . . .

'And He Ordained Twelve"

R. J. FRASER, Ottawa, Ont.

The writer, a United Church lder, has been privileged to live 1 an ordinary residential home 'here he saw at close up, home reside evangelism at work, and it ıay be in order now to record in general way some of the results n voluntary enlistments for the 'nited Church and other full-time ıinistries. For, through the unreserved use of the home, its acilities and resources, physical, ıaterial, and spiritual — of time, nergy, means and experience— here have been a succession of ersonal commitments by Youth hat has resulted in an average of **wo and one-half enlistments per ear for the past eight to ten ears,** for full-time Christian ervice! Although no statistical ecord has been maintained, nor ttempted, a mathematically-ıinded observer has estimated hat if each individual Orthodox 'hurch in Canada, in proportion o size, membership, and material esources, were producing recruits t a similar pace **pro rata,** there 'ould be some twenty thousand andidates offered to the ministry. 'en years of consistent continuous ractice has definitely established he validity of "home fireside vangelism."

Through exposure in the inormal home atmosphere to the ıessage of personal evangelism, 'hich Dr. Bonnell says is "total ommitment," with no institutionlism, nor textbook technique though with Biblical authority), ut by personal interview, group 'itness, and frequent spiritual linics, amazing life transformaions have resulted. So that today ne may say, with perfect freedom, nd in all reverence, that a Godıspired venture along somewhat nique ways of personal evangelsm has already "paid off" for 'hrist's Church and His Kingdom.

Throughout these years, winter nd summer, Youth came in the oor, from strangely contrasting ssortments of home and Church ackgrounds, and on every educaional and cultural level. They had his in common, they were all roblem-ridden—a representative ross-section at the perplexing rossroads of life. It was there 'od met them, and to many the fireside" became their "sycamore ree," and then, straightened out, e-directed, they were channelled ıto the active life-stream of the ıstitutional Church.

Thus, today they are found on he mission fields of India, South ımerica and Hawaii. They are ccupying United Church manses ı Saskatchewan, Ontario, and 'ova Scotia. Some volunteered for he mission hospitals in British 'olumbia, or for the isolated lay ministries in the far Northwest and the pioneer fringes of northern Ontario. Some went away to Bible Colleges, whilst others were accepted and passed through the United Church Training School. Others again have graduated from, or are still enrolled in the Church's Colleges and Secondary Schools, right across the land, in Halifax and Montreal, Lennoxville and Belleville, Kingston and Toronto and Hamilton, Winnipeg, Saskatoon and Victoria. As summer students they are in the home mission fields of British Columbia, Saskatchewan and Ontario. When God "tapped them on the shoulder," some gave up bank positions and secretarial jobs; others a business career or a government scientific position. Several are devoting their full time to university Christian fellowship work, in camps or on the campus.

There have been "misfires," inevitably; and there have been misfits. There have been casualties, too, along the way, through unfortunate misunderstandings, or lack of appreciation, often on the part of parents or of leaders in the Church. The volunteer Christian service follows a "roller coaster" route. One young man, brilliant and of promise, gave up an ambitious science career for the ministry. When the challenge of his changed life grew embarrassing to his parents he was greeted with "Good morning, screwball!" He abandoned his theological studies and became a salesman. A young woman, released from the lure of the cocktail lounge, and was teaching a Sunday School class instead, experienced in her Church such a startling lack of understanding and appreciation of the extraordinarily changed nature of her life, that, dreading a return to her old ways, sought out the more evangelical sects, where she found continuance and self-expression in organizing children's Bible study groups.

The route is a rough one! From one of our colleges a theological candidate writes, "My hardest fight was with the professors when they tried to logically show us that the worship of God was merely a

(*Continued on page* 26)

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Vocational Guidance at Magnetawan, Ont.

An experiment was made on Sunday evening, June 28th, in Trinity United Church, Magnetawan, Ont., when three leaders in their professions spoke on their life work.

Dr. W. J. Copeman spoke on "What It Takes To Be A Doctor," Mr. Stanley McVey, Phm.B., of Burk's Falls on "What It Takes To Be A Druggist," and Mr. Lewis Duncan, Q.C., of the firm of Duncan and Bicknell, Toronto, on "What It Takes To Be A Lawyer."

Each speaker briefly outlined the preparation necessary and the opportunity for Christian service in a daily vocation. After the addresses, which were delivered following the regular Church service, the speakers answered some questions put to them by the large number of young people present. Rev. Wm. Glenesk is the minister.

Rev. and Mrs. G. W. Gardner of Grand Valley, Ontario, were the recipients of gifts and good wishes as they left for their new pastoral charge at Beeton, Ontario.

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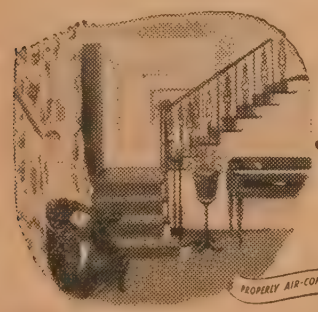

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MUSIC

(*Continued from page* 10)

musical subjects already mentioned, does this mean that anyone can compose? Theoretically, yes, because there are well formulated rules that govern all factors in the structure of music. But unless the composer is born with the ability to hear the music in his own mind before writing it on paper, he is not likely to progress very far in his endeavour to convey his musical thoughts to others. It needs something more than harmony and counterpoint to produce music as melodious as Schubert's, as profound and heart-searching as Beethoven's, and as majestic as Handel's. Rather he will be like a student who has never written a decent letter to a friend, so he formulates a plan for a letter which will have three paragraphs, each of which should have three sentences, and in each sentence there will be two nouns and two verbs and a dozen adjectives. It will be a letter of a sort, but the reader will probably not answer it, and certainly will find no joy in reading it. The composer who has something to say in musical sounds must be an inspired musician, to whom all the rules of harmony and counterpoint are his very obedient servants.

VITA

(*Continued from page* 18)

Waldon carried on a Sunday service until the last war, when the hospital demands were so great this had to be discontinued.

One of the big tasks of the hospital is that of immunizing the children of the district against infectious diseases. This is done regularly every three years. In 1925 eleven children died of diphtheria in the village of Vita. In 1952 there were no deaths, and only four cases of the disease in all of Manitoba.

Originally the hospital was called the Vita General Hospital, but a few years ago a Winnipeg woman willed part of her estate to the Church on condition that the name of the hospital be changed to a Memorial in memory of her late husband and only son. She wanted both named in full. The hospital now bears the name The William Edmund Cruise and William Forestt Cruise Memorial Hospital, Vita.

There have been many changes in the community during the years but as long as people choose to stay there just so long will they have need of medical aid. Our Church has done a splendid work during the years at Vita.

LIQUOR

(*Continued from page* 21)

Provincial — can show a **NET PROFIT** from any part they have in, or taxes they receive from the booze business. Let them put on the debit side of the ledger the costs—the costs about which there is no doubt—resulting from the use of intoxicating beverages, an the RED will scare them.

But apart from the monopolisti and the financial aspects of th question, serious and unanswe able though they are, notwith standing any record of Genera Council or anything in the article by Dr. Coburn or the author o **The Witch's Brew**, or anyone elsc there is this more importan aspect — viz: If the Governme goes into the manufacture an sale of liquor ALL CITIZEN become partners in a Nation enterprise the results of which, a we all know, are deplorable an disastrous to home, communit Church and National life. An another even more importa aspect is that the name of th Government on any product si nifies its Official approval of tha product, therefore the name o our Government—the PEOPLE' Government—on bottles of liquo and on carton or barrel containe of liquor will signify the mora support of our Government an OUR MORAL SUPPORT wh **elected the Government.**

If we, the people of The Unite Church of Canada, or any co stituted Department or Court o same, use our influence upon ou Government (Governments) t Nationalize the manufacture an distribution of beverage alcoho it will be no "forward step" to th solution of this major Nation problem. Rather it will be an ind cation that we are losing faith i ourselves — in our ability an determination to fight and ove come this curse FROM THE OU SIDE, and I for one (and, fro conversations I have had, I sha be one of many) will suff anguish of spirit and keen di appointment in the Church of m choice.

DOORBELL

(*Continued from page* 25)

superstition with only a ment benefit. I have lost some of th enthusiasm I had, but I kno where my strength lies."

As these three cases are som what typical, we of the conve tional Church leadership shou face the facts. A prominent Unite Church minister ("use my nan if you so wish," he said) explaine after driving his son many mile "Nothing has happened to hi because of my ministry or m Church. If he is exposed to th fireside evangelism maybe som thing will." It did, and anoth candidate, part of the "two an one-half per year," enters Emma uel College in the fall.

Recently one of them called an asked to see me. I assumed he wa seeking counselling and help, b was quickly deflated when he sai "I've been reading a lot of th stuff you write. I don't think yo are living up to what you preach

When the youthful voluntee begin to put us elders "on th spot" like that, we may be su they are "going places with God And maybe in the Church's recrui ment programme home firesi evangelism could play an appre iably impressive part.

WOMAN'S ASSOCIATION

Dominion Council W.A. Appoint New Secretary

Mrs. W. C. Sturtridge presided at the first meeting of the W.A. Executive held following the Annual meeting. She announced the appointment of Miss Beatrice Wilson, Superintendent of St. Christopher House, Toronto, as the new Executive Secretary.

The distribution of literature is increasing as organization across Canada of Presbyteries and Conferences continues. Rosetown Presbytery and Saskatchewan Conference are the latest. The total is now eight Conferences and 70 Presbytery Woman's Associations. With the organization of Perth Presbytery, London Conference was completed.

Quebec-Sherbrooke Presbytery. At its first Annual meeting held in Lennoxville, Que., with Mrs. Roy Stafford presiding, and 160 delegates present, it was reported that 72 per cent. of the Training School objective, $6,070, had been reached. Mrs. Leslie Davis, President of the Ottawa Presbytery Woman's Association, spoke on the work of the W.A. in that area. Mrs. Stafford addressed the group on "The relation of the M. & M. Fund to the work of the Boards and Committees of our Church." She also introduced the new President, Mrs. F. W. Hunting. The election and installation of new officers was conducted by Mrs. Davis.

Lambton Presbytery, meeting in Petrolia, Ontario, with Mrs. J. H. Moffatt presiding, had as its speaker Mrs. H. E. Donnelly, the President of London Conference. Mrs. R. Parr reported on the Annual meeting of the Dominion Woman's Association Council. The Annual meeting is to be held in St. Paul's Church, Petrolia, the speaker to be Mrs. Sturtridge, the President of the Dominion Council Woman's Association.

Hamilton Conference. This Conference Woman's Association met at McMaster University for its annual meeting of three days in June. The theme stressed was that all may be one in purpose, effort and fellowship. Many leaders in The United Church of Canada conducted studies and discussion periods on Church work and the general needs of the day. Subjects which were specially considered were Christian Family Life, Christian Citizenship, Church Extension and Fellowship groups. The speakers on these subjects were Mrs. G. F. McIntosh, Mrs. D. L. McLelland, Dr. M. C. Macdonald and Dr. and Mrs. L. H. Gragg. Bible Study periods were conducted by Rev. R. K. Lemkay of Grimsby, and devotional periods were led by W.A. ladies each morning and evening. At an evening session Mrs. E. J. Pratt of Toronto spoke on "Poetry of the Bible." A part of the Old Testament is full of poetry, while the Psalms are a blending of poetry and religion, full of comfort. Miss Sybil Bennett, Q.C., of Georgetown, spoke on the relation of Canadian women to the Church and the Nation. Other interesting periods were Workshop on world missions, a demonstration of a federated W.A. and W.M.S., a candle lighting service and a talk on "Impressions of Europe," illustrated with moving pictures. It was felt by all attending that the Conference was a great success.

London Conference will hold its annual meeting on the 23rd of September at First St. Andrew's Church in London, Ontario.

Mrs. G. H. Villett, Edmonton, Alta., spoke on the history of Woman's Associations at a district meeting of W.A.s at Dapps, Alta., community hall on June 24th. One hundred members were present.

Gifts to Missionary

Recently Miss Muriel Bamford, daughter of Rev. A. F. Bamford, was given a reception by the women of the Dunbarton (Ont.) United Church of which her father is the minister. Miss Bamford was presented with a number of gifts useful to her on her return as a missionary to India in September.

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Rev. William Kendall

Missionary to the Indians

Rev. William Kendall was born in England at the Manor House of Sinnington, on September 15th, 1868. He was educated in France and Belgium. In 1904, he gave up a career in law, sold the ancestral house to his sister and came to Canada as a missionary student in the former Methodist Church. His life's work was on Indian reserves in Quebec and Ontario. In 1905, he married Mary Martin, a member of an old Iroquois family and daughter of an Indian chief. She was a remarkable person and a pamphlet has been written about her life. Her language was Indian but she learned English well. She studied music, played the organ and piano with much proficiency, sang with a good voice and was an effective choir leader. Mr. Kendall was received on probation for the Methodist ministry in 1906, went to college and was ordained in 1911. He built many Indian Churches on the reserves that he served. Once, during a service in a tent, the pagan Indians loosed the ropes and the tent fell down on the worshippers. A little later, those same pagans were zealous helpers in building a church on that reserve.

In 1948, the estate in England again reverted to him—this time by bequest. He chose not to return to England to claim the bequest but preferred to remain to the end among the people to whom he had devoted his life. On the edge of the reserve he built a house and was accepted among the Indians as a chief. He died on February 18th, 1953, at the age of 84 and was buried from the Church and in the cemetery of the Gibson Reserve in Muskoka.

G. L.

Mrs. George H. Glover

Mrs. Amy Hughes Glover, wife of Rev. George H. Glover, formerly of Saskatchewan, passed to her Eternal Home on April 16th, 1953, at her home, Beach Drive, Brentwood Bay, close to Victoria, B.C. Mrs. Glover had been ill for many years, having suffered strokes about twenty years ago. It was the extension of this trouble that finally brought her life to a close when, in her own home, she passed quietly to the Great Beyond.

Mrs. Glover was the elder daughter of Rev. C. O. Johnston, formerly an outstanding minister of the Methodist Church in various centres in Toronto, and also a grand-daughter of Rev. Geo. Wood, one of the early Methodist ministers in Upper Canada and Toronto.

In 1912, Amy Hughes Johnston married Rev. Geo. H. Glover and they came west to Saskatchewan to carry on their work in the Church, and continued doing so until June 1950, when they retired and moved to Vancouver Island.

Mrs. Glover was a graduate in voice of The Toronto Conservatory of Music, and wherever she lived gave great assistance, especially in this part of the work. Though ill for many years, she maintained this interest.

Besides her husband, she leaves four sons: George Sterling, Phoenix, Arizona; Captain Charles Donald, Western Command, Edmonton Nelles Hughes, Kimberley, B.C.; and David Lloyd, Eastern Canada; and her only sister, (Olive) Mrs. (Rev.) C. C. Washington, Auburn, Ont.

The funeral service was held at McCall's Funeral Chapel, Victoria, at 3 p.m., on Monday, April 20th. Rev. W. Buckingham of Sidney, B.C., conducted the service, and burial was made in the Royal Oak Burial Park. The Royal Oak Burial Park, at this time in the spring is a picture of beauty, and a symbol of the New Life and immortality where pain, sorrow and death cannot enter.

G. H. G.

Mr. Norman MacLeod

One of the now rapidly diminishing early pioneers who opened up the Western prairies passed away recently in the person of Norman MacLeod of Melville, Sask., at the age of 97 years. Born in the Isle of Skye, Scotland, on July 28th, 1855, Mr. MacLeod came to Canada with his family at the age of eight years. The trip which took six weeks on the water was made by a sailing and steam vessel.

When nineteen years of age, he came to Rat Portage and worked on building the C.P.R. across the Prairies to the Rocky Mountains. In 1874, he walked from Rat Portage to Moose Jaw, a distance of 500 miles, to deliver a message to surveying crews. It was during this journey that Mr. MacLeod heard from some Indians of a valley to the North. He visited the spot and decided that would be his home, and in 1883 he homesteaded there and farmed for over fifty years in the Qu'Appelle Valley, north of Grenfell, Sask., later retiring to Melville.

Norman MacLeod through all the years was a loyal and devoted churchman and gave his best to the work of Christ to whom he gave his life at an early age. For long years, he was an elder of the Church and spared no pains in fulfilling the duties of his office.

His wife, Rebecca King, predeceased him in 1929. Mr. MacLeod is survived by five daughters, Mrs. (Rev.) M. Sarkissia Nipawin, Sask.; Mrs. (Rev.) G. G. Harr Peachland, B.C.; Mrs. E. Enman, Winn peg, Man.; Mrs. A. Niebergall, Neudo Sask.; and Mrs. C. M. Dunn, of Regin and four sons, Donald, Alex and Roderi of Grenfell, and James of Neudorf.

The burial took place at Melville January 13th and was conducted by Re L. H. Sanders, the address being given a former pastor, Dr. T. H. Sendall, a the Scripture read by Rev. W. H. Hughe The Session of Melville congregati attended the service in a body.

Rt. Hon. J. G. Gardiner, Minister Agriculture, a life long friend, flew fro Ottawa to be present and acted as a pa bearer.

Norman MacLeod was one of Goo gentlemen, who throughout his long a useful life counted it an honour to ser his God, both in the community and t Church. His life which was characteriz by high ideals and sacrificial service helpe much the development of the West in early settlement.

Mrs. Louisa Parchman and grea grandson, Charles Wm. Tuerk.

Mrs. Louisa Parchman

On March 9th, 1953, the angel of dea ushered Mrs. Louisa Parchman through t Pearly Gates into the Land of Everlasti Day.

Mrs. Parchman was born Louisa Soph Vesper at Johnson's Creek, Wisconsin, Ap 10th, 1859, and grew to womanhood the where she married Carl Parchman. Togeth they pioneered on the prairies of Iowa Lime Springs having afterward retired Cresco, Iowa, where she passed away.

Her husband predeceased her in 19 and in 1919 she moved to Saskatchew to again pioneer on the prairies as hom maker for her son, William, at La Flec and Fir Mountain.

She was an ardent supporter of Chur Union and an earnest worker in St. John United Church, La Fleche, thereafter bei a member of the W.M.S. and the W.A.

Mrs. Parchman was of a cheerful di position and acted as a beacon light alo life's way to saint and sinner, rich a poor alike.

Funeral services were held from I manuel Lutheran Church, Cresco, Iowa, March 12th, with Rev. Robert Ahrens acti as officiating clergyman. Final resting pla is in Oak Lawn Cemetery.

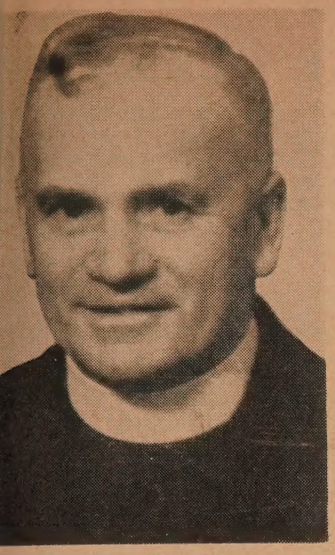
Surviving are six children, Mrs. W. Tuerk, Cresco, Iowa; Mrs. Henry Riendea Woodrow; Edmond E., Admiral; Herm A., La Fleche; William W., Cadillac; Fr C., Woodrow; all in Saskatchewan. The are 21 grandchildren and 36 great gran children. A son, George H., died Shaunavon, Sask., in 1951. Three gran children and one great grandchild a predeceased her.

It cannot be for they live on
A little step away.
The soul, the everlasting life,
Has found a better day.

RATES

OBITUARIES — $1.00 for 100 words two cents a word for all words over the first hundred — maximum length, three hundred words. For ministers and immediate families, no charge. **BIRTH, MARRIAGE** and **IN MEMORIAM** notices, **four cents** a word. Minimum **$1.00. PULPIT VACANCY**—first insertion, no charge. Subsequent insertions, **six cents** a word, minimum **$1.00.**

The General Assembly of Th Presbyterian Alliance will mee in Geneva, Switzerland, July 27 Aug. 5, 1954. The United Churc is entitled to send delegates. Don' all speak at once.



Rev. Thos. S. Paton

Tribute by H. M. Rae, Ottawa, Ont.

Ie came from Ayr in the land o' Burns
'08 when Canada asked the Old Land
scores of student-missionaries to man
vacant fields. He found himself in
vie in the Kootenays working with the
gence and evangelical passion which
e to characterize his ministry through-
the years. His religion was real and
p, his faith simple and strong, and his
of souls might well have been the
y of his brethren. Men loved him; his
erintendents trusted him, and friends
n as Dr. C. L. Cowan (Roman Collar)
, "He impressed me greatly. He was
umble man of God."

he benefits of a home-like College,
stminster Hall, Vancouver, were enjoyed
him in his early student days. College
es knew him for his faithfulness in
y, his zest in sport, and his gift for
l and faithful friendship. After grad-
ng in Arts in the University of Alberta
completing his Theological course in
ertson College, Edmonton, he exercised
nful ministries at Bassano and Redcliffe
Alberta, and at Hatzic, Rosedale, River-
in Vancouver, Lynn Valley and
otsford, in British Columbia. He loved
House of God and its people, was
ous for their well-being, and offered a
ice of prayer, praise, and preaching
will carry to many people and places
ermanent benediction. Radio listeners
e pleased to hear him sing his message
the air, for he gave a large place to
ministry of song.

n April 15th the Presbytery of Van-
ver came together in Dunbar Heights
ted Church to a service of memory and
fort to the family. His wife "Pearl" is
ster of the late Dr. Donald MacGillivray
Shanghai; the children are F/O Archie
Gordon M., and Kathleen. A brother
two sisters live in Scotland. A Mem-
l Service was held in Lynn Valley on
l 19th—from which charge he retired
ugh illness in 1951. The whole com-
ity joined in the goodly memories of
who had imparted to many, real com-
springing from the blessed assurance
faith. Life had been made better for
n by the quiet ministry of one of the
t gentle and understanding of men.

Rev. F. W. Craik

n Monday, January 12th, 1953, at
ston, Ontario, the Rev. Frederick W.
k was called suddenly away from his
urs in the Church militant to enter
the rest and rapture of the Church
mphant. He had been ill only a few
, and his passing was a great shock
is many friends and parishioners, who
learned to know and love him well.

Ir. Craik was born in Manchester,
land, a son of the late Mr. and Mrs.
es Craik. He came to Canada in 1909,
was received by the Methodist Church
a candidate for the ministry. During
period of his probation, he served on
circuits of Florence, Newbury, and
mey, after which he entered Wesleyan
ological College, Montreal, and from
ch he graduated in the year 1915. He
ordained in June 1915, in St. Mary's
nodist Church, London Conference. The
year he married the former Miss
tle E. Peterkin of Montreal, and to
union was born one son, J. Norman,
of Leaside, Toronto.

fter his ordination, Mr. Craik was
oned at the following Charges: Wal-
Dawn Mills; Putnam; Gorrie; Victoria
Goderich; St. James, Peterborough; and
ton. His ministry in Peterborough ex-
ed over a period of approximately 15
s, where, outstanding among his many
works were his kindly and sympathetic
contacts with parents of service men killed in action during World War II.

Mr. Craik was a true and faithful minister of the Church, bringing enrichment to the lives of all whom he touched. He was an ideal pastor, sympathetic, generous and kind. No one ever appealed to him in vain, he never refused a call for help, no matter from what source it came. Under the spell of his fervent proclamation of the Word, backed by consistent and consecrated Christian living, many have been led to seek the things that are eternal and abiding. There was a nobility about his life, he exemplified in rich measure the truly Christian graces. He was possessed of unbounded faith and hope—always he could rise above the things that so often perplex and distress. He never doubted clouds would break in blessing and benediction—a truly great soul, loved and respected by all who came under the impact of his radiant personality.

The funeral service was held in the United Church, Alliston, on Thursday, Jan. 15th, and was conducted by Rev. W. J. Burton, Chairman of Simcoe Presbytery, assisted by Rev. F. G. MacTavish, Secretary of Presbytery, who read a beautiful prayer-hymn composed by the deceased, and also expressed the sympathy of the Presbytery to the family and congregations. Rev. W. A. Hunnisett, D.D., President of Toronto Conference, in a few choice and comforting words, expressed the sympathy of the Conference. The address was given by Rev. Sidney Davison, Parkhill, a life-long friend and College classmate. The large number of ministers who attended the funeral indicated the esteem in which he was held by his brethren.

Mr. Craik leaves to mourn his loss, his widow and one son, Norman, and three grandchildren. He was laid to rest in Mount Royal Cemetery, Montreal, after a brief service conducted by Rev. B. B. Brown of St. James' United Church, Montreal, on Saturday, January 17th. S. D.

Mrs. W. D. Armstrong

Mrs. W. D. Armstrong, prominent in Ottawa Church circles and for 68 years a member of St. Paul's Presbyterian Church, later St. Paul's-Eastern United Church, passed away at Ottawa on Sunday, June 7th, in her 89th year. She was the wife of the late Very Rev. W. D. Armstrong, D.D., for many years pastor of St. Paul's Church.

Born in Montreal, she was a daughter of the late Mr. and Mrs. Henry J. Johnston. She came to Ottawa as a bride in 1885 and actively assisted her husband in all phases of the work of the Church.

Her main interest was the Woman's Missionary Society of which she was a life member. Among the many executive positions she held was that of President of the Ottawa Presbyterial. A talented public speaker, she was much in demand at meetings both near and far. She was one of the first presidents of the Ministers' Wives Association.

In addition to her church work she was a former Treasurer of the Protestant Orphans' Home, a charter member and former Secretary of the Bronson Memorial Home, a charter member of the Larrimac Golf Club, the Chelsea Club, and the Protestant Children's Village, and a member of the Local Council of Women. For many years she was a summer resident of Kirk's Ferry, Que.

She is survived by two daughters, Mrs. Thomas Lawson (Jean), Ottawa, Mrs. George Whelen (Marjorie), Victoria, B.C., and a son, Henry J. Armstrong, Toronto, a sister, Miss M. N. Johnston, Ottawa, and a brother, F. H. Johnston, Montreal, eight grandchildren and ten great-grandchildren.

Rev. A. M. J. Gray, D.D., St. Paul's-Eastern United Church, conducted the funeral service and interment was made in Beechwood Cemetery, Ottawa.

Mrs. Alex Mills

An active worker in Church and Philanthropic enterprises, Minnie L. Mills, widow of Alexander Mills, K.C., died at Toronto, on May 23rd, 1953, in her 90th year.

A daughter of Dr. John Shaw, and Isabella Bolton, both natives of Ireland, she lived, as a child, in Grimsby, Brampton, Orillia and other Ontario towns where her father served as the Methodist Minister. She often recalled experiences at Methodist Camp Meetings in those early days.

During her active life she was noteworthy for the following:

—Sang in Dr. Torrington's Philharmonic Choir at the opening of Massey Hall.

—Conducted a Mothers' Club at Fred Victor Mission for many years.

—Organized a large Red Cross Service Unit during World War I.

—Was a Board Member at the Haven for forty years, and also on the Barbara House Committee for many years.

—Was a member and official, for sixty years, of Sherbourne Methodist (now United) Church.

Perhaps Mrs. Mills' most lasting contribution to Canadian Church life was in connection with the formation of the forerunner of the Dominion Council of the Woman's Association. In association with Mrs. W. J. Pateman, then of Riverdale Church, she organized and became the President for the first five years of the then newly-formed Ladies Aid Union of Toronto, which the Methodist Church set up in 1920 to assist some of the financially weaker Churches, particularly with their parsonage problems. This plan proved so beneficial that, after Church Union, Dr. T. Albert Moore asked Mrs. Mills and Mrs. Pateman to organize all the United Church Woman's Associations in Eastern Toronto district along Presbytery lines. This they did, and the pattern thus established has since been followed all across Canada.

Mrs. Mills is survived by three children, Ruby (Mrs. Elliott Allen), Paul H. Mills, O.B.E., and Ralph S. Mills, Q.C., ten grandchildren and seven great-grandchildren. Her husband, also an active churchworker, predeceased her in 1930.

The Church funeral service was conducted by Dr. Wilfred Lockhart and Rev. Noble Hatton.

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Many times in visiting bunkers I have seen men reading The Upper Room. One day immediately following our loss of Old Baldy, I visited a small forward outpost in front of Baldy. Our men had just returned from a daylight reconnaissance mission on that hill. They had received intense enemy fire, but God had protected our men. However, I was told that there was one Sergeant who had been "bounced" around by the percussion force of an enemy shell. The fellows said he was in a bad shape emotionally and was very nervous.

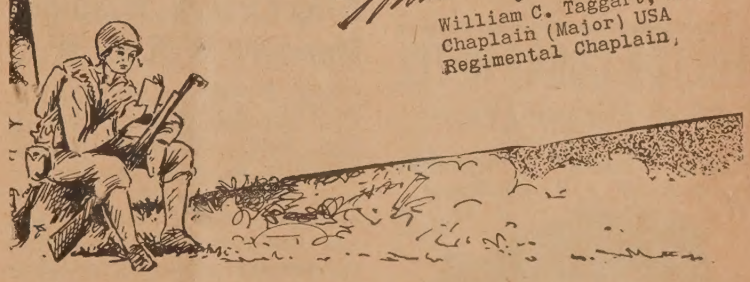
Finding where he was, I went in to see him. He was in a little cave-like hole. And when I went in I found him reading his New Testament and beside him lay his Upper Room. Seeing that, I was confident he'd make it fine. And he did. He has recovered completely.

Yes, your service for the Master has brought real spiritual blessings to the fighting men of Korea in my Regiment. And thanks for letting me tell you about it.

Sincerely,

William C. Taggart Jr.

William C. Taggart, Jr.
Chaplain (Major) USA
Regimental Chaplain,



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Minister Honoured at Testimonial Dinner

Rev. Arthur E. Runnells, D.D., was tendered a Testimonial Dinner at the Albany Club, Toronto, June 5th, on the occasion of the 60th anniversary of his entrance into the Christian ministry. Mr. J. Alex Edmison, representing the John Howard Society of Ontario, was Toast-master. Taking part were Rev. C. J. L. Bates, D.D., Mr. E. B. Warriner, representing Albert College, Rev. Basil Thompson, representing Ministerial Confreres, and the guest of honour.

Dr. Runnells entered the Methodist ministry June 5, 1893, and served 14 Churches, eight in the Methodist and six under the United Church. He has served the community in the field of penal reform and prisoner rehabilitation. Since his "retirement" a few years ago he has served as special Representative of the John Howard Society.

Mrs. Runnells was unable to be at the dinner owing to illness. Married in 1899, Dr. and Mrs. Runnells have three daughters and one son.

The Catechism

The 15th printing of "The Catechism" has now gone to press, bringing the total number printed to 370,000. It has been translated into several languages, including a Hindi edition which Dr. W. J. Gallagher, Secretary of the Canadian Council of Churches, saw during his recent visit to India. "The Catechism" was published in full by the Presbyterian Church, U.S.A., in its first New Life series of booklets. Recently it was included in a book of devotions for free distribution to all United Church enlisted persons.

King Church, Winnipeg Honours W.M.S., W.A.

The Woman's Association of King Memorial Church, Winnipeg, Man., held a dinner, Wednesday, May 13th, at which Life Memberships in the W.M.S. and W.A. were presented to six members who had served the Association in different capacities for many years.

Mrs. W. Marcus, the President, introduced Mrs. W. Kime of the W.M.S. Presbytery Executive and Mrs. L. J. Coulter of Presbytery W.A., who presented the Life Memberships in their respective organizations. Mrs. J. McLean, Mrs. J. Horne and Miss G. Gunn received W.M.S. Life Memberships, and Mrs. A. E. Shepherd, Mrs. James Turnbull, Senior, and Mrs. R. S. Mullins received W.A. Life Memberships. Mrs. A. Horne, a Life Member of long standing, introduced the recipients.

Ten former Life Members were guests at the head table.

THE UNITED CHURCH OBSERVER

EVERY FAMILY PLAN

August is a vacation month; Churches unite for joint servi wherever possible; Boards and committees are hard to get togeth In spite of this we report 17 new congregations on our honour r This is a remarkable tribute to the popularity of The Every Fam Plan. Now 650 congregations have adopted the plan—about 25 cent. of the total. We are printing 103,000 copies of this issue.

Honour Roll

Riding Hill, Sask., Cut Knife-Rockhaven Charge.
Cut Knife, Sask.
Rockhaven, Sask.
Burgessville, Ont.
Newark Church, Burgessville, Ont., Charge.
New Durham Church, Burgessville, Ont., Charge.
Springbrook, Ont.
Estevan, Sask.
Kensington, P.E.I.
Warspite, Alta., Waskateneau-Smoky Lake Charge.
Whitby, Ont.
Manor Road Church, Toronto.
Windsor Mills, Que.
Lower Windsor Mills, Que.
Greenaway Church, Etomami, Sask., Hudson Bay Charge.
Brownlee Church, Sask., Tuga Charge.
Lauder, Dand, Melgund, Man.

Manitoba Women Elect Mrs. T. Spencer

At the recent second annual meeting of the Woman's Association, Manitoba Conference, held recently in Young United Church, Winnipeg, Mrs. Telford Spencer of Brandon was elected President. The Conference reported 305 societies with 150 represented at the annual meeting. The Treasurer reported receipts of $901.30 and expenses, $782.56. Statements were made on the work of the year, which showed growing interest in the work of the W.A. Plans were made for the future.

The inspirational address was given by Rev. H. G. Harland. "The Church," he said, "is in a precarious position. Deep down we know the reason for the Church's plight. The Church is uncertain of the nature of the Gospel she has to proclaim." He suggested that membership in the W.A. should develop a sense of the community built up by sharing the life of Jesus.

A life membership was presented to the retiring President, Mrs. K. A. Moyer, by Mrs. G. F. Palmer, assisted by Mrs. M. Andrew, for her service to the organization as its first President.

First United Burns Mortgage

Prior to leaving First United Church, Lethbridge, Alta., for his new charge in Eastwood, Edmonton, Rev. Norman Whitmore had the joy of seeing the mortgage on First Church discharged and burned. On Thursday, June 25th, before a large congregation, three of the oldest members, Mrs. Clara A. King, Mrs. Emma Harleman, Mr. T. B. Shaw, along with Samuel West, chairman for the service, applied the torch to the document.

In two and a half years, the eight year mortgage, which was taken out to finance the building of a modern solid structure which replaced the old Church, has b paid.

Before leaving, the congre tion presented Mr. and Mrs. W more with departing gifts. Gi too, were made by Rev. J. Yo ioka, on behalf of the Japan United Church of Lethbridge district.

Mr. Whitmore thanked the c gregation and expressed the h that the same loyalty and operation he had enjoyed wo be shown the new pastor.

Bible Society Appointmen

Rev. J. Billingsley, B.A., L.T Rector of Holy Trinity Chu Chatham, Ont., has been appoin District Secretary of the Up Canada Bible Society, effec September 15th, 1953.

Mr. Billingsley graduated Arts from the University of W ern Ontario, London, Ont., and Theology from Huron College. was ordained in 1932 and for past eleven years has been rec of Holy Trinity Church, Chath Ontario.

He is a past chairman of Chatham Board of Education at present Chairman of the Bo of Religious Education of Diocese of Huron and is a mem of the Executive Committee of Diocese.

Mr. Billingsley is married has two children. His wife i daughter of Mrs. Seager and late Archbishop C. A. Seager, was at one time Provost of Tri College, Toronto.

Communion Service Gift King Street, Oshawa

A twenty tray Communion was dedicated to its sacred use King St. United Church, Osha Ont., on May 24th. The minis Rev. Mervin A. Bury, conduc the service. Mr. Howard Bro Clerk of Session, presented gift from an anonymous donor memory of the Bramhall fam The set replaces sixteen woo trays and glasses. These are av able to a deserving congregati Contact Rev. M. A. Bury, Simcoe St. N., Oshawa, Ontari

PERSONAL SERVICE DEPARTMENT

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HOLIDAY ACCOMMODATION

September-October

HOLIDAY ACCOMMODATION

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Father, God Bless Him, by E. Corbett ($2.50). A tribute to ir father by one of his eight ldren—all university graduates.

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The Book Steward.

Five Oaks Retreat

Five Oaks' combination retreat and a school for retreat leaders proved very successful under the direction of Rev. Dr. John Casteel, of the Colgate-Rochester University. The programme master for the retreat was Mr. Kenneth Cox of Hamilton, Ont.

Dr. Casteel outlined the procedures and the problems of retreat direction, and with great skill interwove the spiritual instruction of a retreat.

All five Conferences of the United Church were represented. The beauty and peace of the Five Oaks setting contributed greatly, especially in the silent periods.

Before the retreat was finished, arangements were made for another retreat at Five Oaks on November 20th, 21st, and 22nd. An attempt will be made to recruit a larger and more representative group for that event, which will be announced through **The United Church Observer** at a later date.

Rev. David J. Proctor, Teeswater, has accepted a call to the Cliffcrest charge in suburban Toronto. Mr. Proctor's term has been one of progress in the Teeswater Church. The Church was enlarged and renovated; M. & M. givings increased; also membership. To mark the termination of Mr. Proctor's ministry a congregational supper was held. He was presented with a gown, Mrs. Proctor with a mixmaster and the children were remembered.

Rev. Fred Starkey, Bruce Mines, has accepted a call to Teeswater.

Ministers to French Churches

Two of the French Churches of the Ottawa Presbytery were the setting for the induction of two new ministers on successive evenings, when the Rev. Carson W. Duquette was inducted as minister of St. Marc's Church, Ottawa, and Rev. Herve Finen as minister of the Namur French United Church.

In St. Marc's, Rev. Norman S. Coll, D.D., minister of Parkdale United Church and former President of the Montreal and Ottawa Conference, conducted the service in the absence in Scotland of the chairman, Rev. A. M. J. Gray, D.D. Rev. Roland A. Gregoire, former minister of St. Marc's, addressed minister and people, with Rev. W. A. Beecroft, D.D., preaching the sermon. Rev. George D. Campbell, Presbytery secretary, narrated the steps. Following the service, a reception was held for Mr. and Mrs. Duquette, with refreshments served by the Woman's Association. Mrs. Duquette (nee Helen Vessot) is the daughter of the late Rev. Mr. Vessot and Mrs. Vessot, one of the pioneer ministers in French work and minister of St. Marc's.

At Appleby, Ontario, United Church a "Buds and Birds" Sunday was recently observed. Flowers were provided and arranged by Misses Alice and Myrtle Blanchard, Mrs. Wilfred Blanchard. Prize birds were loaned for the service by Mr. and Mrs. Bruce Ashden and Murray.

Minister's Address

Rev. John McLachlan, Locust Hill, Ont.

Pulpit Vacancies

Athens Pastoral Charge (one preaching place) Kingston Presbytery, is vacant. Interested ministers please write Miss Thelma Craig, Secretary Pastoral Relations Committee, Athens, Ont.

* * * * *

Innerkip, three point rural charge, London Conference, vacant September 1st. Interested ministers please communicate with E. R. Shelby, Eastwood, Ont.

* * * * *

Pastoral Relations Committee invites ministers in vacancy at Centenary Church, Montreal, to contact R. A. Brown, 385 Charron Street, Montreal 22, P.Q.

* * * * *

Owing to minister's appointment Field Secretary Christian Education, Bell Street Pastoral Charge, Ottawa, will be vacant September 1st. Interested ministers may contact William L. Best, Pastoral Relations Committee Chairman, 268 Powell Avenue, Apt. 1, Ottawa, Ont.

* * * * *

Matilda pastoral charge in Dundas-Grenville Presbytery is now vacant. Interested ministers please contact Stanley Waddell, Recording Steward, Dixon's Corners, Ontario.

* * * * *

Minden-Carnarvon charge requires pastor. Duties to commence October 1st or November 1st. Interested ministers contact Mr. E. A. Rogers, Minden, Ont.

Pulpit Needed

A small rural congregation needs pulpit furniture. Maybe a Church doing renovation would be willing to donate it. Will gladly pay freight charges. Contact Mr. Michael Zuk, Bathurst, Ontario.

Rev. J. M. Fraser, Massey, Ont., is looking for the words of the chorus in a hymn, "I am not Ashamed to Own my Lord." Sometimes the chorus is given as "At the Cross, at the Cross." That is not the one he is looking for. Can any of our readers help him? Please correspond directly with Mr. Fraser.

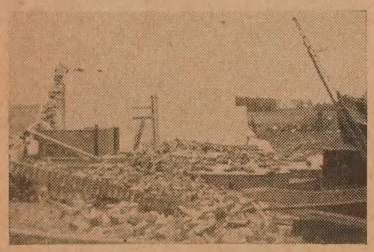
Outgoing missionaries receiving gifts from Parkdale United Church, Ottawa, Ont.: Douglas R. Blair, student minister at Maniwaki, Que.; Isabell Nora McCauley, Reg.N., going to Eriksdale, Man.; Rev. Norman Coll, D.D., minister of Parkdale; Jean Peters, going to Japan; Mrs. and Rev. Ralph Collins, who are returning to Africa. Gifts were also sent to four others who are giving full-time service to the Church.

Wells Reunion

If a driver had happened to pass the Wells School, Wycollar, Sask., on the afternoon of June 7, 1953, he would have been surprised to see several hundred people sitting on seats made of baled straw covered with auto rugs. They were singing old time hymns and listening to a sermon. The reason—an old time reunion, the result of a dream of Clifford Nichol and a lot of work by a local committee. The side of the school formed a good background for the pulpit, in front of which were the first pupils and their teacher, Mrs. Walton, the former Miss J. C. Wilkie of Wells School in July, 1907.

The minister, Rev. Geo. Teskey, conducted the service, and baptized Cheryl Ann Patricia, infant daughter of Mr. and Mrs. Irving Nelson. Corsages were presented to the guests of honour, Mrs. Walton, and to Mrs. Margaret McGladdery, now of Pincher Creek, Alta., the oldest old-timer, and a bouquet of flowers was sent to Mrs. D'Arcy, oldest person in the district to be living on the section she began with in 1906.

Supper was served buffet style. Friends met friends in neighbourly fashion. The guest book showed 357 signatures. Of the original school of 21, 13 were present for the reunion.



Ebenezer Church, Sarnia, Ont., area, levelled by tornado.

Camp at Rideau Hill

A new high record in attendance was set at the boys' camp operated by the Dundas-Grenville Presbytery Camp Committee. The rich camping experience was enjoyed by 88 boys, under the general direction of Rev. Gordon F. Dangerfield of Iroquois, Ont.

Boys were in attendance from Brockville, Cornwall, Cardinal, Iroquois, Spencerville, Kemptville, Carleton Place, Winchester, Prescott, Brinston, South Mountain and Maxville.

Opened as an experiment a few years ago, Rideau Hill Camp, owned and operated by the Dundas-Grenville Presbytery, has proved a great asset in the field of Christian Education.

Ebenezer to Rebuild

Ebenezer Church, which was completely demolished by the tornado that hit the Sarnia, Ont., area in June, has decided to rebuild. Four years ago the little Church was thoroughly remodelled, and by 1950 the alterations had been paid for. Building a new Church will be financially difficult, particularly as five families of the congregation lost homes and farm buildings in the storm. The Church, of which Rev. Wallace Moss is minister, has received permission from Presbytery to proceed with the building. It will cost $10,000, of which the congregation has subscribed $3,000. Outside help will be needed if this Church, which plays a vital place in the community, is to be rebuilt.

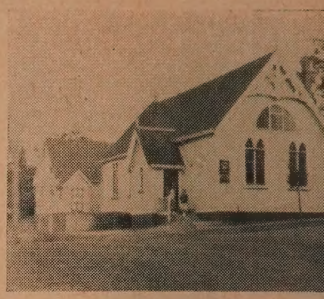
ANNIVERSARIES

• **St. Paul's Church, Middleville, Ont.,** held their anniversary recently with Rev. N. Holmes, Carleton Place, Ont., guest speaker. A memorial Bible and Hymnary were presented to the Church by the descendents of a pioneer family, Mr. and Mrs. Alexander McKay. Rev. W. D. Reid is the minister.

• **Belmont Ave. United Church, Victoria, B.C.,** celebrated the 58th anniversary on June 21st, 1953. The Church began as a Sunday School held in a home, March 1891. The Church has been marked by a strong Sunday School and a vigorous Men's Club. Rev. T. E. Holling, Victoria, was the guest preacher. The present minister is Rev. T. M. Dobson.

• **St. Paul's Church,** Stirling, Ont., Rev. A. E. Baker, minister, has recently been observing its 100th anniversary. In connection with this a beautiful and historically valuable booklet of a hundred pages has been published. In telling the story of the Church, a great deal of history is covered of this Loyalist settlement. Records of prominent families are presented and included is a brief account of each minister who served the circuit. The booklet is well illustrated and attractively bound.

• **Otterville, Ontario, United Church** observed the 69th anniversary of the present Church building and 100th anniversary of the founding of the congregation on June 14th. Rev. E. Crossley Hunter, D.D., of Trinity United Church, Toronto, was the guest preacher. The overflow congregation heard the service over a P.A. system. The minister is Rev. W. George Wylie. During the past five years a new parsonage has been built and additions and changes made. Plans for further expansion are pending.



Belmont Church, Victoria, B.C

• **The Daly United Chu Rivers, Manitoba,** held their 5 anniversary on June 14th. R A. Barber of Hamiota, Man., in charge of the service. father, Rev. J. F. H. Bar retired, student missionary on charge fifty years ago, was pre and dedicated a plaque in mem of the pioneers. The organist the occasion was Fred Carrol Winnipeg, Man., who was orga at Daly almost fifty years ag

• **Roseland, Manitoba, Un Church** held its 70th anniver on June 7th. Rev. H. G. Ree Brandon was guest preacher. June 6th an anniversary sup in the rink followed entertainm in the Church. A feature of was a reading of extracts from old Church Minute Book of 1 by the minister, Rev. A. R. Ro son. Four people who were at opening of the Church seve years ago were present, J Clark, Hawley Simpson, Har Simpson, John Shields.

• **St. Andrew's United Chu Cory., Sask.,** held its 50th a versary on June 28th, 1953. minister of the Church is Rev Costanyl. Special preacher Rev. Duncan Wilkie, Saskato The supper meeting, on Mon June 29th, was presided over Dr. M. F. Munro, pastor f 1907-1912.

Rev. and Mrs. Pocock Have Golden Wedding

A golden wedding anniversary was celebrated June 10th, 1953, at Sylvan Lake, Alberta, by Rev. and Mrs. C. E. A. Pocock. All members of the family were present. Gifts, flowers and telegrams were showered on the Pococks from friends near and far. A feature of the event was the baptism by Mr. Pocock of his granddaughter, Judith Anne Pocock. Mr. Pocock was born in Compton County, Quebec, and he graduated from Queen's Uni sity. After several pastorates northern Ontario, he was ca to Alberta in 1912 and spent his ministry since in that p ince, retiring after 44 ye service to the Church. Mrs. Poc before her marriage was Miss E. Switzer, A.L.C.M., of Carle Place, Ont. Mr. Pocock is a co of Rev. G. A. Woodside and R John W. Woodside, D.D., the la a former Moderator of The Un Church of Canada.

Pikes Revisit Nfld.

Occupying the pulpit of Co chrane Street Centennial Uni Church, St. John's, Newfoundla for a few weeks this summer, R S. J. Pike of Brownsburg, Q will be back in the Church wh he was ordained in July, 1917 is 20 years since Mr. and M Pike have visited their ho Province.